INTEREST DEPOSED, AND TRUTH RESTORED.

OR,

A Word in Season, delivered in Two SERMONS:

The First at St. *MARYES* in *OXFORD*, on the 24th of *July*, 1659. being the time of the *Assizes*: as also of the *Fears* and *Groans* of the Nation in the threatned, and expected *Ruin* of the *Laws*, *Ministery*, and *Universityes*.

The other Preached lately before the Honourable Societie of *LINCOLNS-INN*.

BY

ROBERT SOUTH, Mr. of Arts, and Student of *CHRIST-CHURCH*.

OXFORD,

Printed by *A.* & *L. Lichfield*, Printers to the University, for *Tho. Robinson*, 1660.

73-9212

TO THE

RIGHT WORSHIPFULL

EDWARD ATKINS,

Serjeant at Law, and formerly one of the Justices of the *COMMON-PLEAS.*

Honoured Sir,

THough at first it was free, and in my choice, whether or no I should publish these Discourses, yet the Publication being once Resolved, the Dedication was not so indifferent; the Nature of the Subject, no less than the Obligations of the Author, styling them in a peculiar manner Yours: For since their drift is to carry the most Endangered, and Endangering Truth, above the Safest, when sinfull, Interest; as a Practice upon Grounds of Reason the most Generous, and of Christianity the most Religious; to whom rather should this Assertion repaire as to a Patron, than to Him whom it has for an Instance? Who in a case of eminent Competition chooseth Duty before Interest, and when the Judge grew inconsistent with the Justice, preferred rather to be *Constant* to sure Principles, than to an Unconstant Government: And to retreat to an Innocent, and Honourable Privacy, than to sit and *Act iniquity by a Law*; and make

your Age and Conſcience, (the one Venerable, the o
ther Sacred) Drudges to the Tyranny of Fra
tick, Perjured Uſurpers. The next attempt of th
Diſcourſe, is a Defence of the Miniſtery, and that at ſuch
a time when none owned them upon the Bench (for the
you had quitted it) but when on the contrary we liv
to hear One in the very face of the Univerſity, as it wer
in defiance of us and our Profeſſion, openly in his Char
defend the Quakers and Fanaticks, perſons not fit to b
nam'd in ſuch Courts, but in an Indictment. But, Sir,
the Inſtructions I here preſumed to give to others, concer
ning what they ſhould doe, you may take a Narrative
what you have done: what reſpected their Actions a
Rule or Admonition, applyed to yours is onely a Rehea
ſall. Whoſe Zeal in aſſerting the Miniſteriall Cauſe
ſo generally known, ſo gratefully acknowledged, that
dare affirme, that in what I deliver, you read the Wor
indeed of One, but the Thanks of All. VVhich affecti
nate Concernment of yours for them, ſeems to argue
Spirituall ſence, and Experimentall Taſt of their VVork
and that you have reaped as much from their Labours
as others have done from their Lands: For to me it ſeems
alwaies ſtrange, and next to Impoſſible, that a man con
verted by the Word Preached, ſhould ever hate and per
ſecute a Preacher. And ſince you have ſeverall times in
diſcourſe declared your ſelf for that Government in th
Church, that is founded upon Scripture, Reaſon, Apo
ſtolicall Practice and Antiquity, and (we are ſure) the on
ly one that can conſiſt with the Preſent Government
State, I thought the latter Diſcourſe alſo might fitly ad
dreſſe it ſelfe to you, in the which you may read your
Judgement, as in the other your Practice. And now ſince
it has pleaſed Providence, at length to turn our Captivity

nd anſwer perſecuted Patience with the unexpected re-
urns of Settlement; to remove our Rulers, and reſtore
ur Ruler; and not onely to make our *Exactors righteouſ-*
ſe, but, what is better, to give us Righteouſneſſe inſtead
f Exaction, and hopes of Religion to a Church worried
ith Reformation; I believe upon due and impartiall
eflexion on what is Paſt, you now find no cauſe to Re-
ent, that you never dipt your hands in the Bloody *High*
arts of Juſtice, properly ſo called onely by Antiphraſis;
r ever proſtituted the Scarlet Robe to thoſe Employ-
ents, in which you muſt have worne the Colour of your
ane in the Badge of your Office. But notwithſtanding
l the Enticements of a Proſperous Villany, abhorred the
urchaſe, when the Price was Blood. So that now being
rivileged by an happy Unconcernment in thoſe Legall
urders, you may take a ſweeter reliſh of your own Inno-
ence, by beholding the miſery of others Guilt, who be-
g Guilty before God, and infamous before men, Obno-
ous to Both, begin to find the firſt-fruit of their ſinne in
e Univerſal ſcorn of all, their apparent Danger, and
nlikely Remedy: which beginnings being at length
onſummated by the hand of Juſtice, the cry of Blood and
acriledge will ceaſe, mens doubts will be Satisfied, and
rovidence Abſolved.

And thus, Sir, having preſumed to honour my firſt Eſ-
ayes in Divinity, by prefixing to them a Name, to which
ivines are ſo much obliged, I ſhould here in the cloſe
f this Addreſſe, contribute a Wiſh at leaſt to your Hap-
yneſſe: But ſince we deſire it not yet in another VVorld,
nd your Enjoyments in this (according to the Standard
of a Chriſtian deſire) are ſo compleat, that they require
no Addition, I ſhall turn my VViſhes into Gratulations,
and congratulating their Fulneſſe, onely wiſh their Con-
tinuance.

tinuance: Praying, that you may ſtill poſſeſſe, what
poſſeſſe; and Doe what you Doe; that is, reflect up
clear, unblotted, acquitting Conſcience, and feed
the ineffable Comforts of the Memoriall of a Conqu
Temptation; without the danger of returning to the
all. And this (Sir) I account the greateſt Felicity tha
can enjoy, and therefore the greateſt that he can de
who is

Yours in all Obſervance,

Ch. Ch. the 25th.
of *May*, 1660.

RO. SOUT

A Preface to the Reader.

THat being conſcious to my ſelf of having in Diſcourſe ſo often condemned the Scribling of the preſent Age, I ſhould yet now own it by my Practiſe; eſpecially in that ſort of Writing in which ſeverall have gone before me, whom it is no glory to come behind, I find a Neceſſity of beſpeaking the Readers acceptance with Excuſe, which yet I truſt I ſhall not manage ſo, as to make it onely matter for another, but preſent him with Reaſon, as well as Apology. And firſt for the Publication of theſe two Diſcourſes, the one Preached in the time of our Feares, the other of our Hopes, and now both coming forth in the beginning of our Fruition, I ſhall not plead their having paſſed the Teſt and Approbation of two of the moſt Judicious and Learned Auditories in the Nation, ſuppoſing that was rather for the ſeaſonableneſſe of the truth, than any Elegance of the Compoſure, and more for the Venture than the Performance: Yet from whatſoever cauſe it came, I ſhall not vouch it as a reaſon of the Publication, ſince the ſame perſons may applaud the ſame thing from the Pulpit, that they ſhall afterwards hiſſe coming from the Preſſe; as could be eaſily inſtanced in the Forlorne Works of ſome Vnfortunate Divines: But much leſſe was it the inſolent, imprudent Affect of appearing in Publick, that induced me to this, as being confident that theſe Diſcourſes had more Hearers than they are like to finde Readers; ſo that my preſent attempt may be rather termed an Edition than a Publication. But leaſt of all ſhall I plead the importunity of Freinds, that ſtale pretence for publiſhing ſo many ſcribles; ſuch as being by much importunity brought to the Preſs, need a greater to bring them

them to perusall. But because a sordid, complying Spirit h
been often charged upon the University, and (we must co
fesse) a spice of it has appeared in many amongst us, w
have fouled, as well as disturbed these Fountains; I thoug
good to let our Detractors understand, that in the very dr
of Sectarian Barbarisme, when the professed Enemies of t
Church were the only Favourites of the State, and the w
Pillars of it, the Vniversities and Ministers were falling th
has been some, who durst assert a Truth, though to the wi
danger of their present Enjoyments, and the utter extinc
of their future Hopes; and for so desperate a service the m
inconsiderable person was the fittest, whose successe would h
equally been an advantage, and whose ruin no losse. Nor c
I deny but that I was desirous to clear my self from the m
served surmises, that some (whose good esteem I have cau
value) have had of me; as if the injurious favours of s
had not onely courted, but wonne me to a servile complian
which I alwaies abhorred: But such was my fate, that s
while they were in Power injured me by Persecution, when I
clining, by their Favour. The Vindication also of s
things here delivered was no small inducement to a Pub
tion: For notwithstanding the forementioned acceptance t
Discourses found, yet the former was attached by some s
Reprehenders, who according to the Canting Dialect of W
lingford-house (which forty years agoe would not have
understood, neither will it forty years hence) charged i
ful of much Wrath and Darkness; but it seems it was
darknesse as the tyrannizing Egyptians began to feele: A
I am sure no more Wrath then was deserved, and there
very well bestowed. However, Providence has encour
to see the Light, while some of its Reprehenders sit in Dar
nesse. Yet since by Warrant from the Spirit it self, wee m
be angry, and sinne not, the sharpnesse of a Reprehens

to be aſcribed to the Nature of the thing that merits, not to the Temper of him that delivers it. And ſince it has pleaſed God to unſhackle men from Engagements, Viſitations, and the Awe of Uſurpers, it is not to be expected, that Perjury, Blood, and Sacriledge, can be any longer Goſpellized into Acts of Piety, or high ſtrains of Evangelicall Perfection, becauſe indeed they goe much beyond the Command. Yet that Perſon, the late Oppreſſor of this Nation, and the known Father of Enthuſiaſts, in whom ~~thoſe~~ thoſe three Perfections eminently concurred, and who, we confeſſe, is glanced upon in what follows, even him I have heard commended, as one, who notwithſtanding thoſe forementioned Infirmities (ſo called, I conceive, becauſe they were the matter of his dayly Temptations) yet as to the main was truly pious, and to uſe his Encomiaſts very expreſſion, had great Communion with God. I ſuppoſe in the ſame ſence, that the Faithful, Innocent, and Devout, hold Communion with the Devill. Wherefore if by Wrath was meant a Free (though at that time Dangerous) Animadverſion upon ſuch Spots of Chriſtianity', We own the Charge, and readily confeſſe, that the enſuing Diſcourſe was not Calculated for the ſoothing of Galled Conſciences, but really intended to Gall them more; and profeſſedly deſigned to reprove Avarice, Oppreſſion, Pious Fraudes, Blaſphemies, and Perjuries, waies not heretofore known of holding Communion with God. And as for Perſonall Reflexions, I know none ſuch ſpoken, but made ſuch by being Applyed: And if ſome proceeded to Application before I did, and from their Conſciouſneſſe inferred their Concernment, the Over-ruling ſentence of a Guilty Conſcience placing them under the Dint of any of theſe Reproofs, I am not he that either can, or would Abſolve them: For, as I have often ſaid, either they are not Guilty, and ſo they are not concerned in them, or Guilty, and ſo they deſerve them. But whereas it has been further objected, that

I propoſed many doubts, which I left unanſwered; I an
that it was a fault, to think ſo honourably of my Auditory
to eſteem it Needleſſe: But it is not in my power to
ſome mens Ignorance, nor my deſire to gratifie their
And whether this Plea proceeds from a tender Conſcien
a tender head, I am not much concerned, but acquieſce
in this, that for the Objections, thoſe that were Learned
hear and anſwer them; thoſe that were not, could not
them, both therefore equally without danger. And
do not now at leaſt in the Printing them, adde their
I anſwer, that in regard I profeſſe to publiſh the Sermon
Preached, I ſhould not verify my Word, ſhould I by
ditions make it Another. Having given an account of
ſign in the former Diſcourſe, and wiped off the Cen
for ſome time have ſtuck upon it, I ſhall endeavour
pare the Reader for a fair underſtanding of the Second,
being Preached before many of the moſt conſiderable
bers of the Houſe of Commons, had an Auditory
its Deſign. For in as much as an Eraſtian Antiminiſter
Spirit has for many years acted moſt of the Nation, who
command the Service, without ſubmitting to the Diſcipline
the Miniſters; And ſince Arguments from Piety or Scripture
work little upon moſt of them, I thought it the beſt
that could be done to the Eccleſiaſticall Cauſe, to make it
pear that even a Politick conſideration would perſwade
which was commanded upon a Spiritual: By ſhewing how
ligion is that alone that holds together the whole
Government; it being upheld it ſelf by the Encouragement
and Honour of the Clergy. So that whereas I enforce it
by Arguments drawn from Civill Concernments, I would
none offended, ſince my intent is limited here, only to this
ſpect, it being an Argument ad hominem; not the only
that ~~the~~ the Subject would afford, but that which

most likely to reach the Temper of the Times. And if I infer the necessity of Religion, and an Honourable Clergy from the Exigence of the Civil Interest, I suppose the necessity of it from Gods Command, and from the salvation of mens soules, is unquestionable: Wherefore I shall take the boldnesse to entreat those who shall think it worthy their Reading, before they Censure, to vouchsafe it at least an attentive perusal, in as much as it presents to them some Truths, I think not often observed, I am sure, not usually delivered. For my own part, I cannot conceive how Religion can stand without a Ministery, nor the Ministery without its two Essential Props, Jurisdiction and Respect. It is the old, sly, and undermining Plea, that Ministers ought only to procure respect by their Learning, and laborious, Upright life; other advantages belong not to them. But to answer this; besides, that late Experience proves, that the most Pious, and the most Learned, have been the most persecuted and contemned, it is irrationall to think, that men ever yet made their Duty the measure of their Practice. And howsoever all ought, yet there are but very few who reverence Ministers for those Qualifications; but still those that do not, must be governed, or the Church ruined: therefore the Assistance of Secular supports must be taken in. Most therefore will confess Church Government Necessary, though they deny that Necessity to any determinate kind. But since Church Government in Generall sequestred from its severall kinds, is a meer Idea, I am apt to think that the Determination of it was commanded together with the thing it self. And since only Particular, not Universal Natures fall under Practice, in as much as the Apostles did actually Govern the Church, it must needs be, that it was by a certain determinate kind of Government: And then considering the Infallible Apostolick Spirit by which they were acted, I conceive their Practice and Example was a Virtual Command: especially when the reason and

grounds

grounds of it continue ſtill the ſame. What that Practice w
though there are many not obſcure Traces of it in Scripture
yet I deſire to gather it from the general Practiſe of the Chur
ſucceſſively continued from their times: the moſt rationa
Guide where the Scripture is ſilent, and the beſt Comme
where it is Obſcure. And upon this Rule and Ground, I hold
more reaſonable to Erre, than upon Fanatick Principles t
Stumble upon the Truth. Having thus ſhown my intent i
theſe Sermons, and alſo the Rule, to the guidance of which
intend to reſign my ſelf, in whatſoever God ſhall hereafte
call me either to Speak or Act as a Miniſter, I ſhall venture
theſe Meditations into the World. What reception they ma
find I am ignorant, but not ſollicitous. But ſure, of all per
ſons, Miniſters, Scholars, and eſpecially thoſe of the Univer
ſities, have little cauſe to cenſure, or reprehend me, who ha
freely ventured the Whole of my Small Advantages from the
in aſſerting them in a day of the blackeſt danger and rebu
that I truſt will ever befall the Church. However, I value
the taunts, the murmurs of any: I have learned by bearing,
contemn them. Frequent Endurance has bred an Apathy. I
whatſoever men ſhall Mutter, Rail, or Declaim againſt the
Writings, either out of a diſlike of the Subject here Treate
of, or a perſonal hatred of my ſelf; yet in this I reſt ſatisfi
and aſſured, that the Truth here ſpoken of, will ſtand, whe
ſoever becomes of Him that ſpoke it.



Math. 10. 33.

But whosoever shall deny me before men, him will I deny before my Father which is in Heaven.

AS the great comprehensive Gospel duty is the denyal of Self, so the grand Gospel sin that confronts it, is the denyal of Christ. These two are both the Commanding and the Dividing Principles of all our Actions: For whosoever acts in opposition to one, it is alwaies in behalf of the other. None ever opposed Christ, but was to gratifie Self: None ever renounced the Interest of Self, but from a prevailing love to the Interest of Christ. The subject I have here pitched upon, may seem improper in these times, and in this place, where the number of Professors, and of men is the same; where the Cause and Interest of Christ has been so cryed up; and Christs personall Reign and Kingdome so called for, and expected. But since it has been still Preached up, but Acted down; and dealt with, as the Eagle in the Fable did with the Oyster, carrying it up on high, that by letting it fall he might dash it in peices; I say, since Christ must Reign, but his Truths be made to serve; I suppose it is but Reason, to distinguish between Profession and Pretence; and to conclude, that mens present crying, *Haile King*, and *bending the knee* to Christ, are onely in order to his future Crucifixion.

For the discovery of the sence of the Words, I shall enquire into their occasion. From the very beginning of the Chapter wee have Christ consulting the Propagation of the Gospel; and in order to it

(being the onely way that he knew to effect it) sending forth a Mi-
ſtery; and giving them a Commiſſion, together with Inſtruction
the Execution of it. He would have them fully acquainted with
Nature and Extent of their Office; and ſo he joynes Commiſ
with Inſtruction; by one he conveighs Power, by the other Kno
ledge. Suppoſing (I conceive) that upon ſuch an Undertaking
more *Learned* his Miniſters were, they would prove never the le
faithfull. And thus having fitted them, and ſtript them of all m
ner of defence, *v.* 9. He ſends them forth amongſt Wolves: A h
Expedition, you will ſay, to go amongſt Wolves; but yet much h
der to convert them into Sheep; and no leſs hard even to diſco
ſome of them, poſſibly being under Sheeps cloathing; and ſo by
advantage of that dreſs, ſooner felt than diſcovered: and probably
ſo ſuch as had both the properties of Wolves, that is, they co
whine and howle, as well as bite and devoure. But that they m
not goe altogether naked amongſt their Enemies, the onely Arm
that Chriſt allows them, it is Prudence and Innocence; *Be ye wi
Serpents, but harmleſſe as Doves*, v.16. Weapons not at all offen
yet moſt ſuitable to their Warfare, whoſe greateſt Encounters
to be Exhortations, and whoſe only Conqueſt, Eſcape. Innocence
the beſt caution, and we may unite the expreſſion, to be *wiſe as a Ser-
pent*, is to be *harmleſs as a Dove*. Innocence, it is like poliſh'd
mour, it adorns, and it defends. In ſumme, he tells them, that
oppoſition they ſhould meet with, was the greateſt imaginable, f
the 16. to the 26. *v.* but in the enſuing verſes he promiſes them
quall proportion of aſſiſtance; which if it was not Argument
force enough to out-weigh the fore-mentioned diſcouragements,
caſts into the Balance, the promiſe of a Reward to ſuch as ſh
Execute, and of Puniſhment to ſuch as ſhould Neglect their C
miſſion: The Reward in the former verſe, *Whoſoever ſhall confeſs
before men*, &c. the puniſhment in this, *But whoſoever ſhall deny
As if by way of preoccupation he ſhould have ſaid, Well:
you ſee your Commiſſion, this is your Duty, theſe are your Di
ragements: never ſeek for ſhifts and evaſions from worldly aff
ons; this is your Reward if you perform it, this is your Doome if
decline it.

As for the Explication of the words, they are clear and eaſie;
their Originals in the Greek are of ſingle ſignification, without
ambig

ambiguity; and therefore I shall not trouble you, by proposing how they run in this, or in that Edition: or straining for an interpretation where there is no difficultie, or a distinction where there is no difference. The onely Exposition that I shall give of them, will be to compare them to other Parallel Scriptures, and peculiarly that in the 8 *Mark* 38. *Whosoever therefore shall be ashamed of me and my words, in this adulterous and sinfull generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy Angels.* These words are a Comment upon my Text.

1. What is here in the Text called a *denying of Christ*, is there termed *being ashamed of him*, that is, in those words the Cause is expressed, and here the Effect: for therefore we deny a thing, because we are ashamed of it. First *Peter* is ashamed of Christ, then he denyes him.

2. What is here termed a denying *of Christ*, is there called a being ashamed of *Christ and his Words*: Christs truths are his second Self. And he that offers contempt to a Kings letters or edicts, virtually affronts the King; it strikes his words, but it rebounds upon his Person.

3. What is here said *before men*, is there phrased, *in this adulterous and sinfull generation.* These words import the hindrances of the duty enjoyned, which therefore is here purposely enforced with a *non obstante* to all opposition. The Terme *Adulterous* I conceive may chiefly relate to the Jewes who being nationally espoused to God by Covenant, every sinne of theirs was in a peculiar manner *spirituall Adultery.*

4. What is here said *I will deny him before my Father*, is there expressed: *I will be ashamed of him before my Father and his holy Angels*, that is when he shall come to Judgment, when Revenging Justice shall come in pomp, attended with the glorious Retinue of all the Host of Heaven. In short, the sentence pronounced declares the Judgment, the solemnity of it, the Terror.

From the words, we may deduce these Observations.

1. *We shall find strong motives and temptations from men, to draw us to a deniall of Christ.*

2. *No Terrors, or Solicitations from men, though never so great, can Warrant or Excuse such a deniall.*

3. *To deny Christs Words, is to deny Christ.*

But since these Observations are rather implyed then expressed in the words, I shall wave them, and instead of deducing a Doctrine, dis-

tinct from the words, prosecute the words themselves under this D-
strinall Paraphrase.

*Whosoever shall deny, dis-owne or be ashamed of either the Pos-
truths of Jesus Christ for any fear or favour of man; shall with-
be disowned, and Eternally rejected by him at the dreadfull ju-
ment of the great day,*

The discussion of this shall lye in these things.

1. To shew how many wayes Christ and his truths may be deny-
and what is the deniall here cheifly intended.

2. To shew what are the causes that induce men to a deni-
of Christ and his truths.

3. To shew how farre a man may consult his safety in time of p-
secution, without denying Christ.

4. To shew what is imported in Christs denying us before his F-
ther in Heaven.

5. To apply all to the present Occasion.

But before I enter upon these I must breifly premise this, that thos-
the Text and the Doctrine run peremptory and absolute, *Whosoe-
denyes Christ, shall assuredly be denyed by him*: yet still there is
tacit condition in the words supposed, unless repentance interve-
For this and many other Scriptures, though as to their formall ten-
they are Absolute, yet as to their sence they are Conditionall: G-
in mercy has so framed, and temper'd his word, that we have for-
most part, a Reserve of mercy wrap'd up in a Curse. And the ve-
first judgment that was pronounced upon fallen man, it was with-
allay of a promise. Wheresoever we find a Curse to the Guilty
pressed, in the same words mercy to the Penitent is still Underst-

This premised, I come now to discusse the first thing, *viz.* Ho-
many wayes Christ and his truths may be denyed, *&c.* Here first
generall I assert, that we may deny him in all those acts that are ca-
ble of being morally good or evill: those are the proper Scene in wh-
we act our Confessions or denialls of him. Accordingly therefore
wayes of denying Christ, *I* shall comprise under these three.

1. We may deny him and his truths by an Erroneous, Heretic-
judgment. I know it is doubted whether a bare Error in judgment ca-
condemne: but since truths absolutely necessary to Salvation, are
clearly revealed, that we cannot erre in them, unless we be notor-
ously wanting to our selves; herein the fault of the judgment is n-
selves

ſolved into a precedent default in the will: and ſo the caſe is put out of doubt. But here it may be replyed, are not truths of abſolute and fundamentall neceſſity, very diſputable: as the Deity of Chriſt, the Trinity of Perſons? if they are not in themſelves diſputable, why are they ſo much diſputed? Indeed I believe if we trace theſe diſputes to their originall cauſe, we ſhall find, that they never ſprung from a reluctancy in Reaſon to embrace them. For this reaſon it ſelf dictates as moſt rationall, to aſſent to any thing, though ſeemingly contrary to Reaſon, if it is revealed by God, and we are certaine of the Revelation. Theſe two ſuppoſed, theſe diſputes muſt needs ariſe only from curioſity and ſingularity; and theſe are the faults of a diſeaſed will. But ſome will further demand in behalf of theſe men, whether ſuch as aſſent to every word in Scripture, for ſo will thoſe that deny the naturall deity of Chriſt and the Spirit, can be yet ſaid in Doctrinalls to deny Chriſt? To this I anſwere, ſince words abſtracted from their proper ſenſe & ſignification, looſe the nature of words, & are only equivocally ſo called: inaſmuch as the perſons we ſpeak of, take them thus; & derive the Letter from Chriſt, but the ſignification from themſelves, they cannot be ſaid properly to aſſent ſo much as to the words of the Scripture. And ſo their caſe alſo is clear. But yet more fully to ſtate the matter, how farre a deniall of Chriſt in beleife and judgment is damnable: We will propoſe the queſtion. Whether thoſe that hold the fundamentalls of faith, may deny Chriſt damnably, in reſpect of thoſe ſuperſtructures and conſequences that ariſe from them? I anſwer in breif, By fundamentall truths are underſtood, 1. Either ſuch without the beleif of which we cannot be ſaved, or, 2. ſuch, the beleif of which is ſufficient to ſave: If the queſtion be propoſed of fundamentalls in this latter ſence; it containes its own anſwer; for he that beleives thoſe truths, the beleif of which is ſufficient to ſave, the disbeleif or deniall of their conſequences cannot damne. But what and how many theſe fundamentalls are, it will then be agreed upon, when all Sects, Opinions and Perſwaſions doe unite and conſent. 2ly. If we ſpeake of fundamentalls in the former ſence, as they are only truths without which we cannot be ſaved: it is manifeſt that we may believe them, and yet be damned for denying their conſequences: for that which is only a Condition without which we cannot be ſaved, is not therefore a Cauſe ſufficient to ſave: much more is required to the latter, then to the former. I conclude therefore, that to deny Chriſt in our judgment,

will

will condemne, and this concernes the learned : Christ demands homage of your understandings: he wil have your Reason bend to him you must put your Heads under his feet. And we know that before he who had the Leprosy in this part, was to be pronounced utterly unclean. A poysoned reason, an infected judgment is Christ greatest enemy. And an Error in the judgment, it is like an humour in the Head, which is alwayes noysome, and frequently mortal.

2. We may deny Christ verbally, and by orall expressions. Now words they are the interpreters of our hearts. The transcripts of judgment with some further addition of good or evill. He that interprets usually inlarges. What our judgment whispers in secret, that proclaime upon the house top. To deny Christ in the former inward enmity, but in these open Defiance. Christs passion is renewed in him he that mis-judges of him, condemnes him, but he that blasphemes him spits in his face. Thus the Jewes & the Pharisees denyed Christ *We know that this man is a sinner*, Joh. 9. 24. *and a deceiver*, Mat. 27. *and he casts out devills*, *by the prince of the divells*. 12. Mat. 24. And Christ is dayly denyed, in many blasphemies printed & divulged, many horrid Opinions vented against the truth. The Schooles dispute whether in moralls the external Action superadds any thing of good or evill to the internall elicit acts of the Will: but certainly the enmity of our judgments is wrought up to an high pitch before it rages into open deniall. And it is a signe that it is grown too bigge for the Heart when it seeks for vent in our words. Blasphemy uttered it is heightned with Impudence. *It* is sinne scorning a concealment, only committed, but defended. He that denyes Christ in his judgment sins, but he that speakes his deniall, vouches and owns the sinne: and so by publishing it, does what in him lies to make it universall: and by writing it to establish it Eternall. There is another way of denying Christ with our Mouthes, which is Negative: that is when we doe not acknowledge and confesse him: but of this I shall have occasion to treat under the discussion of the Third general head.

3. We may deny Christ in our Actions and Practice, and these speak much louder then our tongues. To have an Orthodox belief and a true Profession, concurring with a bad life, it is only to own Christ with a greater solemnity. Beleif and Profession will speak us a Christian but very faintly, when thy conversation proclaimes thee an Infidell. Many while they have Preached Christ in their Sermons

have read a lecture of Atheisme in their Practice. We have many here that speak of Godlinesse, Mortification and Self-deniall: but if these are so, what meanes the Bleating of the Sheep, and the lowing of the Oxen, the noise of their ordinary sinnes, and the cry of their great ones? If Godly, why doe they wallow and sleep in all the Carnalities of the world, under pretence of Christian liberty? Why doe they make religion ridiculous by pretending to Prophecy, and when their prophecies prove delusions, why doe they Blaspheme? of such self-denyers, what means the griping, the prejudice, the covetousnesse, and the pluralities preached against, and retained, and the Arbitrary Government of many? When such men Preach of self-denyal and humility, I cannot but think of *Seneca*, who praised poverty, and that very safely, in the midst of his great Riches and Gardens; and even exhorted the world to throw away their Gold, perhaps (as one well conjectures) that he might gather it up; So these desire men to be humble, that they may domineer without opposition. But it is an easie matter to commend patience, when there is no danger of any tryall, to extoll humility in the midst of honours, to *begin a Psalm after Dinner*. But O how Christ will deal with such persons when he shall draw forth all their Actions bare and stript from this deceiving vaile of their heavenly speeches! He will then say, it was not your Countenance, nor your Hypocriticall groaning, by whith you did either confesse or honour me: but your Worldlinesse, your luxury, your sinister partial dealing, these have denyed me, these have wounded me, these have gone to my heart: these have caused the weak to stumble, and the prophane to blaspheme: these have offended the little, and hardned the other. You have indeed spoke me fair, you have honoured me with your lips, but even then you betray'd me. Depart from me therefore you professors of holinesse, but you workers of iniquity.

And thus having shewn the three wayes by which Christ may be denyed, it may now be demanded, which is the Deniall here intended in the words.

Answere 1. I conceive if the words are taken as they were particularly and personally directed to the Apostles upon the occasion of their mission to preach the Gospel, so the denyall of him, was the not acknowledgement of the Deity or Godhead of Christ; and the reason to prove that this was then principally intended, is this. Because this was the truth in those dayes cheifly opposed, and most disbeleived,

beleived, as appeares, becauſe Chriſt and the Apoſtles did moſt e
neſtly inculcate the beleif of this, and accepted men upon the
acknowledgement of this, and Baptiſme was adminiſtred to ſuch
did but profeſs this, 8 *Acts* 37,38. And indeed as this one Aphoriſm
Jeſus Chriſt is the Son of God, is Vertually and eminently the wh
Goſpel, ſo to confeſs or deny it is vertually to embrace or reject
whole round and ſeries of Goſpell truths. For he that acknowled
Chriſt to be the ſonne of God, by the ſame does conſequentially a
knowledge that he is to be beleived and obeyed in whatſoever
does enjoyne and deliver to the ſonnes of men: and therefore that
are to repent and beleive and reſt upon him for ſalvation, and to
ny our ſelves: and within the compaſs of this is included whatſoe
is called Goſpell.

As for the manner of our denying the Deity of Chriſt here pro
bited, I conceive it was by words and orall expreſſions verbally to
ny, and diſ-acknowledge it: This I ground upon theſe reaſons.

1. Becauſe it was ſuch a deniall as *was before men*, and there
conſiſted in open Profeſſion; for a deniall in judgment and practi
as ſuch, is not alwayes before men.

2. Becauſe it was ſuch a deniall or confeſſion of him as would a
pear in Preaching: but this is manniged in words and verball profe
on.

But now 2ly. If we take the words as they are a generall pre
equally relating to all times, and to all perſons, though delivered
ly upon a particular occaſion to the Apoſtles (as I ſuppoſe they are
be underſtood) ſo I think they comprehend all the Three wayes m
tioned of confeſſing or denying Chriſt: but principally in reſpect
practice, and that 1. Becauſe by this he is moſt honoured or diſhon
ed. 2. Becauſe without this the other two cannot ſave. 3. Becauſe th
who are ready enough to confeſs him both in judgment and pro
ſſion, are for the moſt part very prone to deny him ſhamefully in th
doings.

Paſs we now to a Second thing, to ſhew

What are the Cauſes inducing men to deny Chriſt in his truth
I ſhall propoſe Three.

1. The ſeeming ſuppoſed abſurdity of many truths: Upon th
foundation Hereſie allwayes builds. The Heathens derided th
Chriſtians, that ſtill they required and preſsed beleif, and well th
might

might (say they) since the Articles of their Religion are so absurd, that upon Principles of Science they can never winne assent. It is easy to draw it forth and demonstrate, how upon this score the cheif Heresies that now are said to trouble the Church, doe oppose and deny the most important truths in Divinity. As first, hear the denyer of the Deity and satisfaction of Christ. What (saies he) can the same Person be God and man? the Creature and the Creator? can we ascribe such Attributes to the same thing, whereof one implyes a Negation and a Contradiction of the other? Can he be also Finite and Infinite, when to be finite is not to be infinite, and to be infinite not to be finite? And when we distinguish between the Person, and the Nature, was not that distinction an invention of the Schooles, savoring rather of Metaphysicks, then Divinity? If we say that he must have bin God, because he was to mediate between us and God, by the same reason they will reply, we should need a Mediator between us and Christ, who is equally God, equally offended. Then for his satisfaction, they will demand to whom this satisfaction is paid? If to God, then God payes a Price to himself: and what is it else to require and need no satisfaction, then for one to satisfie himself? Next comes in the Denyer of the Decrees and free grace of God. What (saies he) shall we exhort, admonish, and entreat the Saints to beware of falling away finally, and at the same time assert that it is impossible for them so to fall? what shall we erect two contradictory Wills in God, or place two contradictoryes in the same Will, and make the Will of his Purpose and Intention run counter to the Will of his Approbation? Hear another concerning the Scripture and Justification. What (saies the Romanist) relye in matters of faith upon a private Spirit? How doe you know this is the sence of such a Scripture? Why by the Spirit. But how will you try that Spirit to be of God? Why by the Scripture: this he explodes as a circle, and so derides it. Then for Justification. How are you Justified by an imputed Righteousnes? Is it yours before it is imputed, or not: if not (as we must say) is this to be Justified, to have that accounted yours, that is not yours? Put again, did you ever hear of any man made rich or wise by imputation? why then Righteous or Just? Now these seeming Paradoxes, attending Gospell truths, cause men of weak and prejudiced intellectualls to deny them, and in them Christ, being ashamed to owne faith so much (as they think) to the disparagement of their Reason.

2. The Second thing causing men to deny the truths of Christ, is their, Vnprofitablenesse. And no wonder if here men forsake the truth and assert interest. To be Pious is the way to be Poore. Truth still gives its followers its own Badge and Livery, a despised nakednesse. It is hard to maintaine the truth, but much harder to be maintained by it: could it ever yet feed, clothe, or defend its assertors? Did ever any man quench his thirst, or satisfie his hunger with a Notion? Did ever any one live upon Propositions? The Testimony of *Brutus* concerning vertue, is the apprehension of most concerning truth, that it is a Name, but lives and estates are things, and therefore not to be thrown away upon Words. That we are neither to worship or cringe to any thing under the Deity, is a truth too strict for a *Naaman* he can be content to worship the true God, but then it must be in the house of *Rimmon*: the reason was implyed in his condition, he was Captaine of the Host, and therefore he thought it reason good to bow to *Rimmon*, rather then endanger his place: better Bow, then Break. Indeed some times Providence casts things so, that truth and interest ly the same way: and when it is wrapt up in this covering men can be content to follow it, to presse hard after it: but it is as we pursue some beasts only for their skins: take off the covering, and though men obtaine the truth, they would lament the losse of it. As *Jacob* wept and mourned over the torn Coat, when *Joseph* was alive. It is incredible to consider how interest outweighes truth. If a thing in it self be doubtfull, let it make for interest, and it shall be raised at least into a Probable; and if a truth be certaine, and thwart interest, it will quickly fetch it down to but a Probability; nay if it does not carry with it an impregnable Evidence, it will goe neer to debase it to a down-right falsity. How much interest casts the Ballance in cases dubious, I could give sundry instances; let one suffice: And that concerning the unlawfullnesse of Usury. Most of the Learned men in the world successively both Heathen and Christian doe affirme the taking of Use to be utterly unlawfull; yet the Divines of the Reformed Church beyond the Seas, though most severe and rigid in other things, doe generally affirme it to be lawfull. That the case is doubtfull and may be disputed with plausible arguments on either side, we may well grant: But what then is the reason that makes these Divines so unanimously concurre in this opinion? Indeed I shall not affirme this to be the reason, but it may seem so to many: that they

receive

receive their Salaryes by way of pension, in present ready money, and so have no other way to improve them; so that it may be suspected, that the change of their salary, would be the strongest argument to change their opinion. The truth is, Interest is the grand wheele, and spring that moves the whole Vniverse. Let Christ and truth say what they will, if interest will have it, gain must be Godlines: If Enthusiasme is in request, learning must be inconsistent with Grace. If pay growes short, the Vniversity Maintenance must be too great. Rather then *Pilate* will be counted *Cesars* enemy, he will pronounce Christ innocent one hour, and condemne him the next. How Christ is made to truckle under the world, and how his truths are denyed and shuffled with for profit and pelfe, the cleerest proof would be by Induction and Example. Bus as it is the most clear, so here it would be the most unpleasing: Wherefore I shall passe this over, since the world is now so peecant upon this account, that I am afraid *Instances* would be mistaken for *Invectives*.

3. The Third Cause inducing men to deny Christ in his truths, is their apparent danger. To confesse Christ, is the ready way to be cast out of the Synagogue. The Church, it is a place of Graves as well as of Worship and profession. To be resolute in a Good cause is to bring upon our selves the punishments due to a Bad. Truth indeed it is a profession of the highest value, and therefore it must needs expose the owner to much danger. Christ is sometimes pleased to make the profession of himself costly, and a man cannot buy the truth but he must pay down his life and his dearest blood for it. Christianity marks a man out for destruction: and Christ sometime chalks out such a way to salvation, that shall verifie his own saying, *He that will save his life shall lose it.* The first ages of the Church had a more abundant experience of this: *Paul* and the rest, what they planted by their Preaching, they watered with their blood. We know their usage was such as Christ foretold, he sent them to Wolves, and the common course then was *Christianos ad Leones*. For a man to give his name to Christianity in those dayes, was to list himself a Martyr, & to bid farewell not only to the pleasures but also to the hopes of this life. Neither was it a single death only that then attended this profession, but the Terror and sharpnesse of it was redoubled in the manner and circumstance. They had Persecutors, whose Invention was as great as their cruelty. Wit and malice conspired to find out such tortures, such deaths, and those

of such incredible anguish, that only the manner of dying was the Punishment, Death it self the deliverance. To be a Martyr signifies only to witness the truth of Christ, but the witnessing of the truth was then so generally attended with this Event, that Martyrdome now signifies not only to witness, but to witness by death. The word besides its own signification importing their practice: And since Christians have been freed from Heathens, Christians themselves have turned Persecutors. Since Rome from Heathen was turned Christian it has improved its persecution into an Inquisition. Now when Christ and truth are upon these termes, that men cannot confesse him but upon paine of death, the reason of their Apostacy and Denial is clear: men will be Wise, and leave Truth and misery to such as love it, and are resolved to be Cunning, let others run the hazard of being Sincere. If they must be good at so high a rate, they know they may be Saints a cheaper. *Si negare sufficiat, quis erit Nocens?* If to deny Christ will free them, the truth shall never make them guilty. Let Christ and his Saints lye open & exposed to all weather of Persecution, Foxes will be sure to have holes. And if it comes to this that they must either renounce Religion, deny and blaspheme Christ, or forfeit their lives to the fire or the sword, it is but inverting *Jobs* wives advice, *Curse God and live*.

3. We proceed now to the Third thing, which is to shew, how farre a man may consult his safety, *&c.*

This he may doe Two Wayes.

1. By withdrawing his Person. Martyrdome is an Heroick act of faith. An Atcheivement beyond an Ordinary pitch of it: to you it is the *Spirit it is given to suffer*, 1 Phil. 29. It is a peculiar addition or gift: it is a distinguishing excellency of degree, not an essentiall or consequent of its Nature. *Be ye harmlesse as Doves*, saies Christ; and as Naturall to them to take flight upon danger, as to be Innocent. Let every man throughly consult the temper of his faith, and weigh his courage with his feares, his Weakness and his Resolutions together, and take the measure of both, and see which preponderates and if the spirit faints, if his heart misgives and melts at the very thoughts of the fire, let him flye and secure his own soul, and Christs honour. *Non negat Christum fugiendo qui ideò fugit ne neget*: He does not deny Christ by flying, who therefore flyes that he may not deny him. Nay he does not so much decline, as rather change his Martyrdome: he flies from the Flame, but repaires to a Desart; to poverty and hunger

in a wilderness. Whereas if he would dispense with his Conscience, & deny his Lord, or swallow down two or three Contradictory oaths, he should neither fear the one, nor be forced to the other.

2. By concealing his judgement. A man sometimes is no more bound to speak than to destroy himself; and as Nature abhors this, so Religion does not command that. In the times of the Primitive Church, when the Christians dwelt amongst Heathens, it is reported of a certain Mayd, how she came from her Fathers house, to one of the Tribunals of the Gentiles, and declared her self a Christian, spit in the Judges face, and so provoked him to cause her to be executed. But will any say that this was to confesse Christ, or dye a Martyr? He that uncalled for, uncompelled, comes and proclaims a Persecuted Truth, for which he is sure to dye, he onely dyes a Confessour of his own folly, and a Sacrifice to his own rashness. Martyrdome is stampt such onely by Gods command; and hee that ventures upon it without a Call, must endure it without a Reward: Christ will say, *who required this at your hands?* His Gospel does not dictate imprudence: No Evangelical Precept justles out that of a lawfull self-preservation. He therefore that thus throws himself upon the Sword, he runs to Heaven before he is sent for: where though perhaps Christ may in mercy receive the Man, yet he will be sure to disown the Martyr.

And thus much concerning those lawfull wayes of securing our selves in time of Persecution; not as if these were alwaies lawfull: for sometimes a man is bound to confesse Christ openly, though hee dye for it; and to conceal a Truth is to deny it. But now to shew when it is our duty, and when unlawfull to take these courses, by some generall rule of a perpetual, never-failing truth, none ever would yet presume: For, as *Aristotle* saies, *We are not to expect Demonstrations in Ethicks, or Politicks, nor to build certain rules upon the contingency of humane Actions*: So, in as much as our flying from Persecution, our confessing, or concealing persecuted Truths, vary and change their very nature, according to different circumstances of time, place, and persons, we cannot limit their Directions within any one universall Precept. You will say then, How shall we know when to confess, when to conceale a Truth? when to wait for, when to decline Persecution? Indeed the onely way that I think can be prescribed in this case, is to be earnest and importunate with God in Prayer for special

direction: And it is not to be imagined, that he who is both faithfull and mercifull, will leave a sincere soul in the dark upon such an occasion. But this I shall adde, that the Ministers of God are not to evade, or take refuge in any of these two forementioned wayes. They are publique persons: and good Shepheards must then chiefly stand close to the Flock when the Wolf comes. For them to be silent in the Cause of Christ is to renounce it; and to fly, is to desert it. As for that place urged in favour of the contrary, in 23. v. *When they persecute you in this City, flee into another*, it proves nothing; for the Precept was particular, and concerned onely the Apostles; and that but for that time in which they were then sent to the Jews, at which time Christ kept them as a reserve for the future: For when after his death they were indifferently sent both to Jews and Gentiles, we find not this clause in their Commission, but they were to signe the Truths they preached with their blood; as we know they actually did. And moreover, when Christ bids them, being persecuted in one City fly into another, it was not (as *Grotius* acutely observes) that they might lye hid, or bee secure in that City, but that there they might Preach the Gospel: So that their flight here was not to secure their Persons, but to continue their Business. I conclude therefore, that faithfull Ministers are to stand and endure the brunt. A common Souldier may dye, when it is the duty of him that holds the Standard to dye upon the place. And we have abundant of encouragements so to doe. Christ has seconded and sweetned his command with his promise: Yea the thing it self is not onely our duty but our glory. And he that has done this work, has in the very work partly received his wages. And were it put to my choice, I think I should chuse rather with spitting and scorn to be tumbled into the dust in blood, bearing witness to any known Truth of our dear Lord now opposed by the Enthusiasts of the present Age, than by a denyal of those Truths through Blood and Perjury wade to a Scepter, and Lay it in a Throne. And we need not doubt, but Truth, however oppressed, will have some followers, and at length prevaile. A Christ though Crucified, will arise: And as it is in the 11 *Revel.* 3. *Witnesses will Prophesie, though it be in Sackcloth.*

Having thus dispatched the third thing, I proceed to the fourth which is to shew, what it is for Christ to deny us before his Father in Heaven. Hitherto we have treated of mens carriage to Christ in

this world; now we will describe his carriage to them in the other. These words clearly relate to the last Judgement, and they are a Summary description of his proceeding with men at that day.

And here we will consider:

1. The Action it self, *He will deny them.*

2. The Circumstance of the Action, *Hee will deny them before his Father, and the holy Angels.*

1. Concerning the first; Christs denying us, is otherwise expressed in the 13 *Luke* 27. *I know you not.* To *Know* in Scripture language is to Approve; and so not to Know, is to Reject and Condemne. Now who knows how many Woes are crowded into this one sentence, *I will deny him*? It is (to say no more) a compendious expression of Hell, an Eternity of Torments comprised in a word: it is Condemnation it self, and what is most of all, it is Condemnation from the mouth of a Saviour. O the inexpressible horrour that will seize upon a poor soul when he stands arraigned at the Barre of Divine Justice! When he shall look about, and see his Accuser his Judge, the Witnesses all of them his remorseless Adversaries; The Law impleading; Mercy and the Gospel upbraiding him; the Devill, his grand Accuser, drawing his Indictment; numbring his sinnes with the greater exactnes, and aggravating them with the cruellest bitternes; and Conscience, like a thousand Witnesses, attesting every Article, flying in his face, and rending his very heart; And then after all, Christ, from whom only Mercy could be expected, owning the Accusation. It will be Hell enough to hear the Sentence; the very promulgation of the Punishment will be part of the Punishment, and anticipate the Execution. *If Peter* was so abashed when Christ gave him a look after his denyall; if there was so much dread in his looks when he stood as Prisoner, how much greater will it bee when he sits as a Judge? If it was so fearfull when he looked his Denyer into Repentance, what will it be when he shall look him into Destruction? Believe it, when we shall hear an Accusation from an Advocate, our Eternall doome from our Intercessour, it will convince us that a Denyall of Christ is something more than a few transitory words: What trembling, what out-cries, what astonishment will there be upon the pronouncing this Sentence! Every word will come upon the sinner like an Arrow striking through his reines; like a Thunder that is heard, and consumes at the same instant. Yea it will

be

be a Denyal with ſcorn, with taunting exprobrations; and to be ſerable without commiſeration, is the height of miſery. He falls below Pitty, can fall no lower. Could I give you a livel preſentation of guilt and horrour on this hand, and paint out wrath, decypher eternall vengeance on the other, then might you the condition of a ſinner hearing himſelf denyed by C And for thoſe whom Chriſt has denyed, it will be in vaine to to the Father, unleſs wee can imagine, that thoſe whom Me condemned, Juſtice will abſolve.

2. For the Circumſtance, *He will deny us before his Father, the holy Angels.* As much as God is more glorious than man, much is it more glorious to be confeſſed before him, than before And ſo much glory as there is in being confeſsed, ſo much diſh there is in being denyed. If there could be any room for co after the ſentence of Damnation, it would be this, to be execut ſecret, to periſh Unobſerved. As it is ſome allay to the infa him that dyed ignominiouſly, to be buried privately. But w mans folly muſt be ſpread open before Angels, and all his bo ript up before thoſe pure Spirits, this will be a double Hell: thruſt into utter Darkneſs, onely to be puniſhed by it, without t nefit of being concealed. When Chriſt ſhall compare himſelf was denyed, and the thing for which he was denyed together, parallel his merits with a luſt, and lay Eternity in the Ballance a triſle, then the folly of the ſinners choice ſhall be the greate of his deſtruction. For a man ſhall not have the advantage Former Ignorance and Errour, to approve his ſinne: Things t peared amiable by the light of this world, will appear of a di odious hue in the clear diſcoveries of the Next: As that wh pears to be of this colour by a dimn candle, will be found t another look'd upon in the day. So when Chriſt ſhall have up mens apprehenſions about the value of things, he will that worthy Prize for which he was denyed; He will hold open view, and call upon Men and Angels; Behold, look, the thing, here's that peice of dirt, that windy applauſe, tha tranſitory pleaſure, that contemptible danger, for which I w honoured, my Truths diſowned, and for which life, eternity, God himſelf was ſcorned and trampled upon by this ſinner all the world, whether what he ſo deſpiſed in the other life,

ves to enjoy in this? How will the condemned sinner then crawle
orth, and appear in his filth and shame before that undefiled
ribunall, like a Toade or a Snake in a Kings presence Chamber.
lothing so irksome as to have ones folly displaied before the Pru-
ent, ones impurity before the Pure: And all this before that com-
any surrounding him, from which he is neither able to look off, nor
to look upon. A disgrace put upon a man in company is unsup-
rtable: it is heightned according to the greatnesse, and multiplyed
cording to the number of the persons that hear it. And now as this
rcumstance [*before his Father*] fully speaks the shame, so also it speaks
e danger of Christs then denying us. For when the accusation is
ard, and the person stands convict, God is immediately lifting up
hand to inflict the eternal blow; and when Christ denyes to ex-
ct a ransome, to step between the stroak then coming, and the sin-
, it must inevitably fall upon him, and sinke his guilty soul into
t deep and bottomless gulph of endless perdition. This therefore
the summe of Christs denying us before his Father, *viz.* Unsuppor-
le shame, unavoydable destruction.

I proceed now to the Vses that may be drawn from the Truths de-
ered. And here (Right Honourable) not only the present occasion,
even the words themselves seem eminently to addresse an Exhor-
ion to your Honours. As for others not to deny Christ, is openly
profess him; so for you who are invested with Authority, not to deny
, is to defend him. Know therefore, that Christ does not onely
ire, but demand your defence, and that in a double respect.

1. In respect of his Truth. 2. Of his Members.

. He requires that you should defend and confess him in his Truth.
esse it is a Tare sometimes not to be pulled up but by the Civill
gistrate. The word *Liberty of Conscience*, is much abused for the
ence of it, because not well understood. Every man may have Li-
ty of Conscience to think and judge as he pleases, but not to vent
at he please. The reason is, because Conscience bounding it selfe
thin the thoughts, is of private concernment, and the cognizance
these belong only to God: but when an opinion is published, it
ncerns all that hear it, and the publique is endamaged, and there-
re becomes punishable by the Magistrate, to whom the care of the
blique is entrusted. But there is one truth that concerns both Mi-
stry and Magistracy, and All: which is opposed by those who af-

firm, that *none ought to Govern upon the Earth but Christ* in [illegible]
Absurdly, as if the Powers that are, destroyed his; as if a De[illegible]
were not consistent with a King; as if there were any Opposition
Subordination. They affirm also, that the Wicked have no right
their Estates, but onely the Faithfull, that is, themselves, ought
possess the Earth. And it is not to be questioned, but when th
come to explaine this principle, by putting it into execution, th
will be but few that have estates at present, but would be either fou
or made Wicked. I shall not be so urgent to press you to con
Christ, by asserting and owning the Truth contrary to this, sinc
does not only oppose Truth, but Propriety, and here to deny Chr
would be to deny your Selves.

2. Christ requires you to own and defend him in his Member
and amongst these, the chief of them, and such who most fall in y
way, the Ministers; I say, that despised, abject, oppressed sor
men, the Ministers; whom the world would make Antichristian,
so deprive them of Heaven, and also strip them of that poor rem
der of their Maintenance, and so allow them no portion upon
Earth. We may now spare that distinction of Scandalous Minist
when it is even made Scandalous to be a Minister. And as for th
discouragements in the Courts of the Law, I shall onely note th
that for these many years last past, it has been the constant observa
of all, that if a Minister had a Cause depending in the Court,
was ten to one but it went against him. I cannot believe your
justles out the Gospel; but if it be thus used to undermine Ch
in his Servants, beware that such Judgements passed upon them,
not fetch down Gods Judgements upon the Land; and that for
abuse of the Law, Christ does not in anger deprive both you and
of its Vse. (My Lords) I make no doubt, but you will meet
many Suites in your Course, in which the persons we speak of
concerned, as it is easie to Prognosticate from those many worthy
titions preferred against them, for which the well-affected Petitio
will one day receive but small Thanks from the Court of Heaven.
however their Causes speed in your Tribunals, know that (*Christ* hi
will recognize them in a greater. And then what a different face
be put upon things! When the usurping, devouring *Nimrods* of
World shall be cast with scorn on the left hand: And Christ h
self in that great Consistory shall daign to step down from his T

and single out a poor despised Minister, and as it were taking him by the hand, present him to, and openly thus confess him before his Father; Father, here is a poore servant of mine, that for doing his duty impartially, for keeping a good conscience, and testifying my truths in an Hypocriticall pretending age, was wrong'd, trood upon, stript of all: Father, I will that there be now a distinction made between such as have owned & confessed me with the loss of the world, and those that have denyed, persecuted and insulted over me: It will be in vain then to come and creep for mercy: and say, Lord, when did we insult over thee? when did we see thee in our Courts, and despised or oppressed thee? Christs reply will be then quick and sharp: Verily in as much as you did it to one of these little, poor, despised ones, ye did it unto Me.

2. Use is of information, to shew us the danger as well as the baseness of a dastardly Spirit, in asserting the interest and truth of Christ. Since Christ has made a Christian course a Warfare, of all men living, a Coward is the most unfit to make a Christian: whose infamy is not so great, but it is sometimes less then his perill. A Coward does not allwayes scape with disgrace, but sometimes also he loses his life: wherefore let all such know, as can enlarge their consciences like Hell, and call any sinfull compliance submission, and style a Cowardly silence in Christs cause, discretion and prudence; I say let them know, that Christ will one day scorn them, and spit them with their policy and prudence into Hell; and then let them consult how politick they were for a temporall Emolument, to throw away Eternity. All that causes men to deny Christ, it is either the Enjoyments, or the miseries of this life: but alass at the day of Judgment all these will be expired, and as One well Observes, what are we the better for pleasure, or the worse for sorrow, when it is past? but then sinne and guilt will be still fresh, and Heaven and Hell will be then yet to Begin. If ever it was seasonable to preach Courage in the despised, abused cause of Christ, it is now, when his truths are Reformed into nothing, when the hands and hearts of his faithfull Ministers are weakned, & even broke, and his Worship extirpated in a mockery, that his honour may be advanced. Well, to establish our hearts in duty, let us before-hand propose to our selves the worst that can happen; Should God in his judgment suffer *England* to be transformed into a *Munster*; Should the faithfull be every where Massacred; Should the places of Learning be

demolished, and our Colledges reduced (not only as One in his le
would have it) to *Three*, but to none; Yet assuredly Hell is pr
then all this, and this is the Portion of such as deny Christ: wher
let our discouragements be what they will; losse of Places, losse o
states, losse of Life and Relations; yet still this sentence stands rati
in Decretals of Heaven, *Cursed be that man, that for any of these*
desert the truth, and deny his Lord.

EC CE

ECCLESIASTICALL

POLICY

THE

BEST POLICY:

OR,

RELIGION

The best Reason of STATE:

In a SERMON delivered before the Honourable Society of

LINCOLNES INN.

BY

RO. SOUTH.

OXFORD,
Printed by *A. L.* for *Tho. Robinson*, 1660.



1 King. 13. ch. 33, 34. v.

After this thing Jeroboam *returned not from his evill way, but made again of the lowest of the people Priests of the High places: whosoever would he consecrated him, and he became one of the Priests of the High places.*

And this thing became sin unto the house of Jeroboam, *even to cut it off, and to destroy it from off the face of the Earth.*

Jeroboam (from the name of a person become the character of impiety) is reported to Posterity as eminent, or rather notorious, for two things; Usurpation of Government, and Innovation of Religion. 'Tis confessed, the former is expresly said to have been from God; but since God may Order, and Dispose, what he does not Approve; and like the wickedness of men while he forbids it; the design of the First cause does not excuse the malignity of the second: And therefore the Advancement and Scepter of *Jeroboam* was in that Sense onely the work of God, in which it is said, 3 *Amos* 6. *that there is no evill in the City which the Lord has not done.* But from his attempts upon the Civill Power, he proceeds to Innovate Gods Worship; and from the subjection of mens Bodies and Estates to enslave their Consciences, as knowing that true Religion is no freind to an unjust Title. Such was afterwards the way of *Mahomet*, to the Tyrant to joyne the Impostor, and what he had got by the Sword to confirm by the *Alcoran*; raising his Empire upon two Pillars, Conquest, and Inspiration. *Jeroboam* being thus advanced, and thinking Policy the best

Piety,

Piety, though indeed in nothing ever more befooled; the nature of sin being not onely to defile, but to infatuate; In the 11. chap. the 27. v. he thus argues; *If this people goe up to doe Sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their Lord, even unto Rehoboam King of Judah, and they shall kill me, and goe again unto Rehoboam King of Judah.* As if he should have said, The true Worship of God, and the converse with those that use it, dispose men to a considerate, lawfull subjection: I am therefore I must take another course: my Practise must not be better than my Title; what was won by Force must be continued by Delusion. Thus sin is usually seconded with sin: and a man seldome commits one sinne to please, but he commits another to defend himself. As 'tis frequent for the Adulterer to commit Murder, to conceal the shame of his Adultery. But let us see *Jeroboams* politick proceeding in the next ver. *Whereupon the King took counsel, and made two Calves of Gold, and said unto them, It is too much for you to goe up to Jerusalem; behold thy Gods, O Israel.* As if he had made such an Edict: *Jeroboam, by the advice of my Council, considering the great distance of the Temple, and the great charges that poor people are put to in going thither; as also the intollerable burden of paying the first-fruits and tythes to the Priest, have considered of a way that may be more ease, and less burthensome to the people, as also more comfortable to the Priests themselves; and therefore strictly enjoyne, that none henceforth presume to repaire to the Temple at Jerusalem, especially since God is not tyed to any place or form of Worship; as also because the Devotion of men is apt to be clogged by such Ceremonies; therefore both for the ease of the people, as also for the advancement of Religion, we require and command that all henceforth ~~forsake~~ forbear going up to Jerusalem.* Question not these, and such other Reasons the Impostor used to insinuate his devout Idolatry. And thus the Calves were set up, to which Oblation must be sacrificed; the God and the Sacrifice out of the same Herd. And because *Israel* was not to returne to *Egypt*, *Egypt* was brought back to them; that is, the Egyptian way of Worship, the *Api*, and *Serapis*, which was nothing but the Image of a Calfe, or Oxe, as is clear from most Historians. Thus *Jeroboam* having procured his people Gods, the next thing was to provide Priests. Hereupon on the Calves he addes a Commission, for the *approving*, *trying*, and admitting the Fascality and lowest of the people to minister in the

service: such as kept Cattel, with a little change of their Office were admitted to make Oblations to them. And doubtless besides the approbation of these, there was a Commission also, to *eject* such of the Priests and Levites of God, as being too Ceremoniously addicted to the Temple, would not serve *Jeroboam* before God, nor worship his Calves for their Gold, nor approve those two glittering sins for any reason of State whatsoever. Having now perfected Divine Worship, and prepared both Gods and Priests; In the next place, that he might the better teach his false Priests the way of their new Worship, he beginnes the Service himself, and so countenances by his example, what he had enjoyned by his command, in the 1. *v.* of this chapter, *And Jeroboam stood by the Altar to burne Incense.* Burning of Incense was then the Ministerial Office amongst them, as Preaching is now amongst us. So that to represent you the nature of *Jeroboams* Action: It was, as if in a Christian Nation the chief Governour should authorize and encourage all the scumme and refuse of the people to Preach, and call them to the Ministry, by using to preach, and invading the Ministerial Function himself. But *Jeroboam* rested not here, but while he was busie in his work, and a Prophet immediately sent by God declares against his Idolatry, he endeavours to seize upon, and commit him, in the 4. *v. He held forth his hand from the Altar, and said, Lay hold of him.* Thus we have him compleating his sinne, and by a strange Imposition of hands persecuting the true Prophets as wel as ordaining false. But it was a natural transition, and no wayes wonderful to see him that stood affronting God with false Incense in the right hand, persecute with the left, and set the Idolatry of one Arme with the Violence of the other. Now if we lay all these things together, and consider the parts, rise, and degrees of his sinne, we shall find, that it was not for nothing, that the Spirit of God, so frequently, and bitterly in Scripture stigmatizes his person: For it represents him, first incroaching upon the Civil Government, thence changing that of the Church, debasing the Office that God had made sacred, introducing a false way of Worship, destroying the right. And in this we have a full and fair description of a foul thing; that is, of an Usurper, and an Impostor: or, to use one word more comprehensive than both, of *Jeroboam the son of Nebat who made Israel to sinne.*

From the Story and Practise of *Jeroboam* we might gather these Observations.

1. *That God sometimes punishes a Notorious sinne, by suffering the Sinner to fall into a worse.*

Thus God punished the Rebellion of the Israelites by permitting them to fall into Idolatry.

2. *There is nothing so absurd but may be obtruded upon the Vulgar under pretence of Religion.*

Certainly otherwise a Golden Calfe could never have been made either the Object, or the means of Divine Worship.

3. *Sin, especially that of perverting Gods Worship, as it leaves a guilt upon the Soul, so it perpetuates a blot upon the Name.*

Hence nothing so frequent, as for the Spirit of God to expose wicked, irreligious Kings, by comparing them to *Ahab* or *Jeroboam*. It being usuall to make the first and most eminent in any kind not onely the Standard for Comparison, but also the Rule of Expression.

But I shall insist onely upon the words of the Text, and what light be drawn from thence. There are two things in the words that seem to require Explication.

1. *What is meant by the High places.*
2. *By the Consecration of the Priests.*

1. Concerning the High places. The use of these in the Divine Worship was generall and ancient; And, as *Dionysius Vossius* observes in his Notes upon *Moses Maimonides*, the first way that was used long before Temples were either built, or thought lawfull. The reason of this seemes to be, because those places did not shut up, or confine the Immensity of God, as they thought an house did, and withall gave his Worshippers a nearer approach to heaven by their Height. Hence we read that the Samaritanes worshipped upon Mount *Gerizim*, 4 *Joh.* 20. *v.* And *Samuel* went up to the High place to sacrifice 1 *Sam.* 9. 14. And *Solomon* sacrificed at the High place in *Gibeon* 1 *King.* 3. 4. Yea the Temple it selfe was at length built upon a Mount or High place, 2 *Chr.* 3. 1. You will say then, Why are these places condemned? I answer, that the use of them was not condemned, as absolutely and alwaies unlawfull in it selfe, but onely after the Temple was built, and that God had professed to put his Name in that place, and no other: Therefore what was lawfull

the practice of *Samuel* and *Solomon* before the Temple was in being, was now detestable in *Jeroboam*, since it was constituted by God the onely place for his Worship. To bring this Consideration to the times of Christianity. Because the Apostles and Primitive Christians preached in houses, and had onely private meetings, in regard they were under Persecution, and had no Churches; this cannot warrant the practice of those now adaies, that preferre Houses before Churches, and a Conventicle before the Congregation.

2. For the second thing, which is the Consecration of the Priests, it seems to have been correspondent to Ordination in the Christian Church. Idolaters themselves were not so farre gone, as to venture upon the Priesthood without Consecration and a Call. To shew all the Solemnities of this would be tedious, and here unnecessary: The Hebrew word which we render to Consecrate, signifies *to fill the hand*, which indeed imports the manner of Consecration, which was done by filling the hand: for the Priest cut a peice of the Sacrifice, and put it into the hands of him that was to be consecrated; by which Ceremony he received right to Sacrifice, and so became a Priest. As our Ordination in the Christian Church, is said to have been heretofore transacted by the Bishops delivering of the Bible into the hands of him that was to be ordained, whereby he received power Ministerially to dispense the Mysteries contained in it, and so was made a Presbyter. Thus much breifly concerning Consecration.

There remains nothing else to be explained in the words; I shall therefore now draw forth the sense of them in these two Propositions,

1. *The surest means to strengthen, or the readiest to ruin the Civill Power, is either to establish, or destroy the Worship of God in the right exercise of Religion.*

2. *The next, and most effectuall way to destroy Religion, is to Embase the Teachers and Dispenters of it.*

Of both these in their order.

For the prosecution of the former we are to shew,

1. The truth of the assertion, that it is so.

2. The reason of the assertion, why and whence it is so.

1. For the truth of it, it is abundantly evinced from all Records both of Divine and Prophane History, in which he that runs may read

he ruine of the State in the Destruction of the Church, and th
only portended by it as its Signe, but also inferred from it, as its C

2. For the Reason of the point it may be drawne

1. From the Judiciall proceeding of God, the Great King of K
and supreme Ruler of the Vniverse; who for his commands is in
carefull, but for his Worship Jealous. And therefore in States m
ously irreligious, by a secret and irresistable power, counterm
their deepest Projects, splits their Counsells, and smites their mo
fined Policies with frustration and a curse: being resolved tha
Kingdomes of the world shall fall down before him, either in hi
doration, or their own confusion.

2. The reason of the doctrine may be drawn from the necessa
pendence of the very Principles of government upon Religion.
this I shall pursue more fully. The great Business of government
procure obedience, & keep off disobedience: & the great springs
which those two move are Rewards and Punishments answering
two ruling affections of mans mind, Hope and Fear. For since the
a naturall reluctancy between the Judgment and the Appetite,
former respecting what is honest, the latter what is pleasing, w
two qualifications seldome concurre in the same thing, and wi
mans designe in every Action is delight: therefore to render t
honest also practicable, they must be first represented desireable; t
cannot be but by proposing honesty cloathed with pleasure; and
it presents no pleasure to the sense, it must be fetcht from the ap
hension of a future Reward. For questionless duty moves not so m
upon command as promise. Now therefore that which propose
greatest, and most suitable rewards to obedience, & the greatest re
& punishments to Disobedience, doubtless is the most likely to en
one, and prevent the other. But it is Religion that does this, w
to happinesse and misery joynes Eternity. And these, supposing
Immortality of the soul, which Philosophy indeed conjectures,
only Religion proves, or (which is as good) perswades; I say these
things, eternall happiness & eternall misery, meeting with a pers
on that the soul is immortall, are without controversy of all other
first the most desireable, & the latter the most horrible to humane
prehension. Were it not for these, Civill government were not able
stand before the prevailing swing of corrupt nature, which would h
no Honesty but Advantage, no Duty but in Pleasure, nor any Law

its own Will. Were not these frequently thundred into the understandings of men, the Magistrate might enact, order and proclaime, Proclamations might be hung upon Walls and Posts, and there they might hang, seen and despised, more like Malefactors then Lawes: But when Religion binds the upon the Conscience, Conscience will either perswade or terrify men into their practice. For put the case a man knew, and that upon sure grounds, that he might doe an advantagious murder or Robbery, and not be discovered, what humane lawes could binder him, which he knowes cannot inflict any penalty, where they can make no discovery? But Religion assures him, that no sin, though concealed from humane eyes, can either escape Gods sight in this world, or his vengeance in the other. Put the case also, that men looked upon Death without fear, in which sense it is nothing, or at most very little; ceasing while it is endured, and probably without pain, for it seazes upon the Vitalls and benumms the senses, and where there is no sense, there can be no pain. I say, if while a man is acting his will towards sin, he should also thus act his reason, to despise death, where would be the terror of the Magistrate, who can neither threaten or inflict any more? Hence an old Malefactor in his Executi-on, at the Gallowes made no other confession but this; that he had very jocundly passed over his life in such courses, and he that would not, for fifty yeares pleasure, endure half an hours paine, deserved to have a worse death then himself: questionlesse this man was not ignorant before, that there were such things as lawes, assizes, and Gallowes, but had he considered and beleived the Terrors of another world, he might probably have found a fairer passage out of this. If there was not a Minister in every Parish, you would quickly find cause to encrease the number of Constables: And if the Churches were not imployed to be places to hear Gods Law, there would be need of them, to be Prisons for the breakers of the Lawes of men. Hence 'tis observable that the tribe of *Levi*, had not one Place or Portion together like the rest of the Tribes: but because it was their office to dispence Religion, they were diffused over all the Tribes, that they might be continually preaching to the rest, their duty to God, which is the most effectuall way to dispose them to Obedience to man: for he that truely feares God cannot despise the Magistrate. Yea so near is the connexion between the Civill state and the Religious, that heretofore, if you look upon well regulated, civilized, heathen Nations,

tions, you will find the Goverment and the Preisthood united in the same Person: *Anius Rex idem hominum, Phœbique Sacerdos. Virg. Æn.* If under the true worship of God; *Melchisedech king of Salem, and Priest of the most high God*, Heb. 7. 1. And afterwards Abraham (whom as we acknowledge a Pious, so Atheists themselves will confess to have been a Wise Prince) he, when he took the Kingly Government upon himself, by his own choice, seconded by Divine institution, vested the Preisthood in his brother *Aaron*; both whose concernments were so coupled, that if Nature had not, yet their Religion, nay their civill Intereſts, would have made them Brothers. And it was once the designe of the Emperour of Germany, *Maximilian* the first, to have joyned the Popedome and the Empire together, and to have got himself choose Pope, and by that meanes derived the Papacy to his succeeding Emperors. Had he effected it, doubtless there would not have been such scuffles between him and the Bishop of *Rome*; the civill Interest of the State would not have been undermined, by Adverse Interest, mannaged by the specious and potent pretences of Religion. And to see even amongst us, how these two are united, how the former is upheld by the latter: the Magistrate sometimes cannot doe his own office dexterously, but by acting the Minister: hence it is, that Judges of Assize find it necessary in their Charges to use patheticall discourses of Conscience, and if it were not for the sway of this, they would often lose the best Evidence in the world against Malefactors, which is Confession: for no man would confess and be Hanged here, but to avoid being Damned hereafter. Thus I have in genetall shewn the utter inability of the Magistrate to attain his End of Goverment, without the Aid of Religion. But it may be objected, replyed, that many are not at all moved with arguments drawn from hence, or with the happy or miserable state of the Soul after death, & therefore this availes little to procure obedience, and consequently to advance Goverment. I answer by concession; that this is true of Atheists, pictures, Atheists, & some pretended Philosophers, who have stifled the Notions of a Deity, and the Souls immortality; but the Unprepossessed on the one hand, and the Well-disposed on the other, who both together make much the major part of the world, are very apt to be affected with a due fear of these things: & Religion accomodating it self to the Generality, though not to every particular temper, sufficiently serves Government, in as much as that stands or falls according to the Belief of the Multitude. And whatsoever Conscience makes the Go-

licy obey, to that Prudence will make the reſt conforme. Wherefore, ving proved the dependance of Government upon Religion, ſhall now demonſtrate, That the ſafety of Governement de- nds upon the Truth of Religion. False Religion is in its na- re the greateſt bane and deſtruction to ~~Religion~~ in the world. Government
e reaſon is, becauſe whatſoever is False, is alſo Weak. *Ens* and *Ve-* in Philoſophy are the ſame: and ſo much as any Religion has of ſity, it loſes of ſtrength and exiſtence. Falſity it gains Authority ly from Ignorance, and therefore is in danger to be known; for m Being falſe, the next immediate ſtep is to be Known to be ſuch. d what prejudice this would be to the Civill Government, is ap- ent, if men ſhould be awed into Obedience, and affrighted from by Rewards and Puniſhments, propoſed to them in ſuch a Religi- which afterwards ſhould be detected, and found a meere Falſitie, Cheat? For if one part be but found to be falſe, it will make the le ſuſpicious. And men will then not onely caſt off Obedience to Civill Magiſtrate, but they will doe it with diſdaine and rage, they have been deceived ſo long, and brought to doe that out of ſcience which was impoſed upon them out of Deſigne: For gh men are often willingly deceived, yet ſtill it muſt be under an nion of being inſtructed; though they love the Deception, yet they tally hate it under that appearance: Therefore it is no wayes ſafe Magiſtrate, who is to build his Dominion upon the Fears of men, ild thoſe fears upon a falſe Religion. 'Tis not to be doubted, the abſurdity of *Jeroboams* Calves, made many *Iſraelites* turne ts to *Rehoboams* Government, that they might be Proſelytes to Religion. Herein the Weakneſſe of the Turkiſh Religion ap- s, that it urges Obedience upon the promiſe of ſuch abſurd Re- s, as that after death they ſhould have Palaces, Gardens, Beauti- Women, with all the Luxury that could be: as if thoſe things were the occaſions, and incentives of ſin in this world, could be rewards of Holineſſe in the Other. Beſides many other inventi- falſe, and abſurd, that are like ſo many chincks and holes to diſ- er the rotteneſſe of the whole Fabrick, when God ſhall be plea- to give light to diſcover, and open their reaſons to diſcern them. you will ſay, What Government more ſure and abſolute than Turkiſh, and yet what Religion more falſe? Therefore certainly vernment may ſtand ſure and ſtrong, be the Religion profeſſed ne-

ver

ver ſo abſurd. I anſwer, that it may doe ſo indeed by Accident, ſince the ſtrange peculiar temper, and groſſe ignorance of a people; as ſee it happens in the Turks, the beſt part of whoſe Policy, ſupp the Abſurdity of their Religion, is this, that they prohibit of Learning; for this hinders Knowledge, and Diſputes, which a Religion would not bear. But ſuppoſe wee, that the Learn theſe Weſtern Nations were as great there as here, and the Al as common to them as the Bible to us, that they might have free courſe to ſearch and examine the flawes and follies of it, and wi that they were of as inquiſitive a temper as we: And who kn but as there are viciſſitudes in the Government, ſo there may ha the ſame alſo in the temper of a Nation. If this ſhould come to where would be their Religion? And then let every one ju whether the *Arcana Imperii* and *Religionis* would not fall toge They have begun to totter already; for, *Mahomet*, having promi come, and viſit his Followers, and tranſlate them to Paradiſe a thouſand years, this being expired, many of the *Perſians* bega doubt and ſmell the cheat, till the Mufti or cheif Prieſt told th that it was a miſtake in the figure, and aſſured them, that upon diligent ſurvey of the Records, hee found it two thouſand in of one. When this is expired, perhaps they will not be able t new the Fallacy. I ſay therefore, that though this Govern continues firme in the Exerciſe of a falſe Religion, yet this is b cident, through the preſent genius of the people, which may ch but this does not prove, but that the Nature of ſuch a Religion which we onely now ſpeak) tends to ſubvert and betray the C Power. Hence *Machiavel* himſelf, in his Animadverſions upon *vy*, makes it appear, that the Weakneſſe of *Italy*, which was ſo ſtrong, was cauſed by the corrupt practiſes of the Papacy, in praving, and miſuſing Religion to that purpoſe, which he, th himſelf a Papiſt, ſayes could not have hapned, had the Chri Religion been kept in its firſt, and native ſimplicity. Thus much ſuffice for the clearing of the firſt Propoſition.

The Inferences from hence are two.

1. If Government depends upon Religion, then this ſhew peſtilential deſign of thoſe that attempt to disjoyn the Civil and cleſiaſtical Intereſts, ſetting the latter wholly out of the Tuic the former. But 'tis clear that the Fanaticks know no other

the Magistracy but through the ruin of the Ministry. There is a great Analogy between the Body Natural and Politick; in which the Ecclesiastical or Spiritual part, justly supplyes the part of the soul; and the violent separation of this from the other, does as certainly infer death & dissolution, as the disjunction of the body and the soul in the Natural; for when this once departs, it leaves the Body of the Cõmonwealth a carcass, noysom, and exposed to be devoured by Birds of Prey. The Ministery will be one day found according to Christs word, *the salt of the earth*, the only thing that keeps Societies of men from stench and corruption. These two Interests are of that nature, that 'tis to be feared they cannot be divided, but they will also prove opposite; and not resting in a bare diversity, quickly rise into a Contrariety: these two are to the State, what the Elements of Fire and Water to the Body, which united compose, separated destroy it. I am not of the Papists Opinion, who would make the Spiritual above the Civil State in power as well as dignity, but rather subject it to the Civil; yet thus much I dare affirm, that the Civill, which is superiour, is upheld and kept in being by the Ecclesiasticall and inferiour; as it is in a Building, where the upper part is supported by the lower; the Church resembling the Foundation, which indeed is the lowest part, but the most considerable. The Magistracy cannot so much protect the Ministery, but the Ministers may doe more in serving the Magistrate. A tast of which truth you may take from the Holy War, which how fast and eagerly did men goe, when the Priests perswaded them, that whoever dyed in that Expedition was a Martyr? Those that will not be convinced what a help this is to the Magistrate, would find how considerable it is, if they should chance to clash, it would certainly eat out the other. For the Magistrate cannot urge obedience upon such potent grounds, as the Minister, if so disposed, can urge disobedience. As for instance, if my Governour should command me to doe a thing, or I must dye, or forfeit my Estate; and the Minister steps in, and tells me, that I offend God, and hazard my soul, if I obey that command; it's easie to see a greater advantage in this perswasion from the advantage of its ground. And if Divines once begin *to curse Meros*, we shall see that *Levi* can use the sword as well as *Simeon*; and although Ministers doe not handle, yet they can employ it. This shews the imprudence, as well as the danger of the Civil Magistrates exasperating those that can fire mens

consciences against him, and arme his Enemies with Religion: [illegible] have read heretofore of some, that having conceived an irreconcil[illegible] hatred of the Civil Magistrate, prevailed with men so farre, [illegible] they went to resist him even out of conscience, and a full persu[illegible] and dread upon their spirits, that not to doe it were to desert G[illegible] and consequently to incurre damnation. Now when men [illegible] both heightned and sanctified by Conscience, the War will be [illegible] for what is done out of Conscience, is done with the utmost Act[illegible] And then *Campanella's* Speech to the King of *Spain* will bee [illegible] true, *Religio semper vicit, præsertim Armata*: Which sentence deser[illegible] seriously to be considered by all Governours, and timely to be [illegible] stood, lest it comes to be Felt.

2. If the safety of Government is founded upon the truth of [illegible] ligion, then this shews the danger of any thing that may make [illegible] the true Religion suspected to be false. To be false, and to be [illegible] false, is all one in respect of men, who act not according to [illegible] but Apprehension. As on the contrary, a false Religion, while [illegible] hended true, has the force and efficacy of truth. Now there [illegible] thing more apt to induce men to a suspition of any Religion, [illegible] frequent innovation and change: For since the object of Reli[illegible] God, the subject of it, the soul of man, and the businesse of it, [illegible] is always one and the same: Variety and Novelty is a just pre[illegible] ption of Falsity: It argues sickness and distemper in the mind [illegible] well as in the body, when a man is continually turning and t[illegible] from one side to the other. The wise Romans ever dreaded the [illegible] Innovation in Religion: Hence we find the advice of *Metel[illegible]* & *Augustus Cæsar* in *Dion Cassius* in the 52 Book, where hee co[illegible] him to detest, and persecute all Innovators of divine Worship, [illegible] onely as contemners of the Gods, but as the most pernicious [illegible] bers of the State: For when men venture to make changes in [illegible] sacred, it argues great boldness with God, and this naturally [illegible] little belief of him: which if the people once perceive, they [illegible] take their Creed also, not from the Magistrates Law, but his ex[illegible] Hence in *England*, where Religion has been still *Purifying*, and [illegible] upon almost alwaies in the *Fire* and the *Furnace*, Atheists, and [illegible] gious persons have took no small advantage from our changes [illegible] in King *Edward* the sixts time, the Divine Worship was [illegible] altered in two new Liturgies. In the first of Queen *Mary*, the [illegible]

testant Religion was persecuted with Fire and Faggot, by Law and publick counsel, of the same persons who had so lately established it. Upon the coming in of Queen *Elizabeth*, Religion was changed again, and within a few daies the publick Council of the Nation made it death for a Priest to convert any man to that Religion, which before with so much eagerness of Zeal had been restored. So that it is observed by an Author, that in the space of twelve years there were four changes about Religion made in *England*, & that by the publick Councill, and Authority of the Realm, which were more than were made by any Christian state throughout the world in fifteen hundred years before. Hence it is that the Enemies of God take occasion to blaspheme, and call our Religion Statisme: and now adding to the former, those many changes that have hapned since, I am afraid we shall never be able to claw off that name; Nor, though we may satisfie our own consciences in what we professe, to repell and cleare all the objections of the rational world about us, which not being interested in our Changes as we are, will not judge of them as we judge, but debate them by impartiall Reason, by the Nature of the thing, the generall Practise of the Church; against which *New Lights, Sudden Impulses of the Spirit, Extraordinary Calls*, will be but weak arguments to prove any thing but the madnesse of those that use them, and that the Church must needs wither, being *blasted* with *Inspirations*. We see therefore how fatall and ridiculous Innovations in the Church are: And indeed when Changes are so frequent, it is not properly Religion, but Fashion. This I think we may build upon as sure ground, that where there is continuall Change, there is Uncertainty, and Uncertainty in Religion is a sufficient reason, if not to deny, yet to doubt of its Truth.

Thus much for the first Doctrine, I proceed now to the second, viz. *That the next, and most effectuall way to destroy Religion, is to Embase the Teachers and Dispencers of it.* In the handling of this I shall shew,

1. How the Dispensers of Religion, the Ministers of the Word, are embased or rendred vile.

2. How the Embasing or Vilifying them is a means to destroy Religion.

1. For the first of these, the Ministers and Dispensers of the Word are rendred base or vile two waies.

1. By deveſting them of all Temporall Priviledges, and Ad-
tages, as inconſiſtent with their Calling. It is ſtrange ſince the Pri-
Office heretofore was alwaies Splendid, and almoſt Regall, th
now looked upon as a piece of Religion, to make it low and ſord
So that the uſe of the word *Miniſter* is brought down to the ſignifi-
tion of it, *a Servant*: for now to *ſerve* and to *miniſter*, *ſervile* and *mi-*
riall, are termes equivalent. But in the Old Teſtament the ſame w
ſignifies a *Prieſt*, and a *Prince*, or *cheif Ruler*: hence, though
tranſlated it *Prieſt of On*, 41 *Gen.* 45. and *Prieſt of Midian*,
Exod. 1. and, *as it is with the People ſo with the Priest*, 24 *Iſa.* 2.
nius and *Tremellius* render all theſe places not by *Sacerdos*, Prieſt,
by *Præſes*, that is, a Prince, or at leaſt a chief Counſellour, or
niſter of State. And it is ſtrange, that the Name ſhould be
ſame, when the Nature of the thing is ſo exceeding different.
like alſo may be obſerved in other Languages, that the moſt Illu-
ous Titles are derived from things Sacred, and belonging to the W
ſhip of God. Σεβας & it was the Title of the Chriſtian *Ceſa*
correſpondent to the Latine *Auguſtus*, and it is derived from
ſame word that σεβασμα, *cultus*, *res ſacra*, or *ſacrificium*. And it is uſ
in our Language to make *Sacred* an Epithete to *Majeſty*: there w
certaine Royalty in things Sacred. Hence the Apoſtle, who l
was no Enemy to the ſimplicity of the Goſpel, ſpeaks of a
Prieſthood, 1 Pet. 2. 9. which ſhews at leaſt that there is no co
diction or impiety in thoſe tearmes. In Old time, before the pl
this office onely in the Line of *Aaron*, the Head of the Family, an
Firſt-borne offered Sacrifice for the reſt, that is, was their Prieſt.
we know that ſuch Rule and Dignity belonged at firſt to the M
of Families, that they had *Jus vitæ & necis*, juriſdiction
power of Life and Death in their own Family; and from hence
derived the Beginning of Kingly Government; a King being
a Civill Head, or Maſter of a Politick Family, the whole People
that we ſee the ſame was the Foundation of the Royall and Sacer
tall Dignity. As for the Dignity of this Office among the Je
is ſo pregnantly ſet forth in Holy Writ, that it is Unqueſtion
Kings and Prieſts are ſtill mentioned together, in the 2 *Lamen.* 6.
Lord hath deſpiſed in the indignation of his Anger, the King and
Prieſt. 5 Hoſea 2. *Hear, O Prieſts, and give ear, O houſe of the K*
17 Deut. 12. *And the man that does preſumptuouſly, and w*
hea

hearken unto the Priest that standeth there to minister before the Lord thy God, or unto the Judge, even that man shall dye. Hence *Paul*, together with a blow, received this Reprehension, *Act.* 5.4. *Revilest thou Gods High Priest?* And *Paul* in the next verse does not defend himselfe, by pleading an extraordinary Motion of the Spirit, or that hee was sent to Reforme the Church, and might therefore lawfully vilifie the Priesthood and all Sacred Orders; but in the 5. *v.* he makes an excuse, and that from Ignorance, the onely thing that could take away the fault; namely, *that he knew not that he was the High Priest*, and subjoines a reason which further advances the Truth here defended: *For it is written, Thou shalt not speak evil of the Ruler of thy people.* To Holy Writ we might adde the Testimony of *Josephus*, of next Authority to it in things concerning the Jews, who in sundry places of his History, sets forth the Dignity of the Priests, and in his second Book against *Appion* the Grammarian, he has these words, πάντων δὴ ἀμφισβητούντων δικασαὶ οἱ ἱερεῖς ἐλήχθησαν, the Priests were constituted Judges of all doubtfull causes. Hence *Justine* also in his 36 Booke sayes this, *Semper apud Judæos mos fuit, ut Eosdem Reges & Sacerdotes haberent*: though this is false, that they were alwaies so, yet it argues that they were so frequently, and that the distance between them was not great. To the Jews we may joyne the Egyptians, the first Asserters of Learning and Philosophy. *Synesius* in his 57 Epist. having shewen the generall Practise of Antiquity, ὁ παλαιὸς χρόνος ἅπασι τοῖς αὐτοῖς ἱερασίαν καὶ ἀρχὰς, gives an instance in the Jews and Egyptians, who for a many Ages, ὧν δὴ ἱερέων ἐβασίλευσαν, had no other Kings but Priests. Next we may take a view of the Practise of the Romans: *Numa Pompilius*, that civilized the fierce *Romans*, is reported in the 1. Book of *Livy*, sometimes to have performed the Priests Office himself: *Tum Sacerdotibus creandis animum adjecit, quamquàm ipse plurima sacra obibat*, but when he made Priests, hee gave them a dignity almost the same with himself. And this honour continued together with the Valour and Prudence of that Nation. Nor the Success of the Romans did not extirpate their Religion. The Colledge of the Priests being in many things exempted even from the Jurisdiction of the Senate, afterwards the Supream Power. Hence *Juvenal* in his 2. Sat. mentions the Priesthood of *Mars*, as one of the most honourable places in *Rome*. And *Jul. Cæsar*, who was chose Priest in his Minority, thought it not below him to continue the same Office when he

he was Created absolute Governour of *Rome* under the name of h
petuall Dictator. Adde to these the Practise of the *Gaules* men
ned by *Cæsar* in his 6. Book *de Bello Gallico*, where he saies of
Druides, who were their Priests, that they did judge *de omnibus*
controversiis publicis privatisque. See also *Homer* in the 1. b
of his *Iliads* representing *Chryses* the Priest of *Apollo* with his Gol
Scepter, as well as his Golden Censer. But why have I produ
all these examples of the Heathens? Is it to make these a ground
our Imitation? No, but to shew, that the giving honour to
Priesthood, was a custome Universall amongst all civilized Na
And whatsoever is Universall, is also Naturall, as not being fou
upon compact, or the particular humours of men, but flowing
the Native results of Reason: and that which is Natural, neither
nor can oppose Religion. But you will say, this concernes not us,
have an expresse Rule and Word revealed. Christ was himself
and despised, and withall has instituted such a Ministery. To the
part of this Plea I answer; That Christ came to suffer, yet the
ings and miseries of Christ doe not oblige all Christians to under
the like. For the second, That the Ministery of Christ was low, and
spised by his Institution, I utterly deny. It was so indeed by
malice and persecution of the Heathen Princes; but what does
argue or inferre for a low, dejected Ministery in a flourishing St
which professes to encourage Christianity? But to dash this c
read but the practise of Christian Emperours and Kings all along
from the time of *Constantine*, in what respect, what honour and
dour they treated the Ministers, and then let our adversaries pro
their puny, pittifull Arguments for the contrary, against the
nerall, clear, undoubted vogue and current of all Antiquity,
for two or three little Countries about us, the Learned and impa
will not value their practice; in one of which places the M
has been seen, for meer want to mend shooes on the Saturday,
been heard to preach on the Sunday. In the other place, stating
severall orders of the Citizens, they place their Ministers after
Apothecaries; that is, the Physician of the Soul after the Do
of the Body: a fit practice for those, who if they were to
Things as well as Persons, would place their Religion after
Trade.

And thus much concerning the first way of Debasing the Ministers and Ministery.

2. The second way is by admitting Ignorant, Sordid, Illiterate persons to this Function. This is to give the Royall stamp to a piece of Lead. I confesse, God has no need of any mans Parts, or Learning; but certainly then, he has much lesse need of his Ignorance, and ill Behaviour. It is a sad thing when all other Employments shall employ themselves into the Ministery: When men shall repair to it, not for Preferment, but Refuge; like Malefactors, flying to the Altar onely to save their lives; or like those of *Ely's* Race, 1 *Sam.* 2. 36. that should come crouching, and seek to be put into the Priests Office, that they might eat a piece of Bread. Heretofore there was required splendour of Parentage to recommend any one to the Priesthood, as *Josephus* witnesses in a Treatise that he wrote of his owne life; where he sayes, to have right to deale in things Sacred, was amongst them accounted an argument of a Noble and Illustrious Descent. God would not accept the Offalls of other Professions. Doubtlesse many rejected Christ, upon this thought, that he was the Carpenters Sonne, who would have embraced him, had they known him to have been the Sonne of *David*. The preferring undeserving persons to this great service, was eminently *Jeroboams* Sin; and how *Jeroboams* practise and offence has been continued amongst us in another guise, is not unknown: For has not Learning unqualified men for Approbation to the Ministery? Has not Parts and Abilities been reputed Enemies to Grace, and Qualities no wayes Ministeriall? whiles Friends, Faction, Well-meaning, and little Understanding, have been Accomplishments beyond Study and the Universty; and to fallifie a story of Conversion, beyond pertinent Answers and clear resolutions to the hardest and most concerning Questions. So that matters have been brought to this passe, that if a man amongst his Sonnes had any blind, or disfigured, he laid him aside for the Ministery, and such an one was presently approved, as having a *mortified Countenance*. In short, it was a fierie Furnace, that often approved Drosse, and rejected Gold. But thanks be to God, those *Spirituall Wickednesses* are now discharged from *their high places*. Hence it was, that many rushed into the Ministery, as being the onely Calling that they could professe without serving an Apprentiship. Hence also we have had those that could Preach Sermons, but not Defend

fend them. The reason of which is clear, because the Works and W
tings of Learned men might be borrowed, but not their Abi
Had indeed the Old Leviticall Hierarchy still continued, in which
was part of the Ministerial Office to flay the Sacrifices, to cleans
Vessels, to scoure the Flesh-forks, to sweep the Temple, and c
the filth and rubbish to the Brook *Kidron*, no persons living had b
fitter for the Ministery, and to serve in this nature at the Al
But since it is made a labour of the mind; as to inform mens ju
ments, and move their affections, to resolve difficult places of S
pture, to decide and clear-off Controversies, I cannot see how t
a Butcher, Scavinger, or any other such Trade, does at all qualifie
prepare men for this work. But as unfit as they were, yet to cl
a way for such into the Ministery, wee have had almost all Serm
full of gibes and scoffs at Humane Learning. Away with *vain Ph
losophy, with the disputer of this world, and the enticing words of m
wisdome*, and set up the *foolishnesse of Preaching, the simplicity
the Gospel*: Thus Divinity has been brought in upon the ruines
Humanity; by forcing the Words of the Scripture from the sen
and then haling them to the worst of Drudgeries, to set a *Jus Di
num* upon Ignorance and Imperfection, and recommend Nat
Weakness for Supernaturall Grace. Hereupon the Ignorant h
took heart to venture upon this great Calling, and instead of cu
their way to it, according to the usuall course, through the Ke
ledge of the Tongues, the Study of Philosophy, School-divinity,
Fathers and Councils, they have taken another, and a shorter Cu
having read perhaps a Treatise or two *upon the Heart, the bruised R
the Crums of Comfort, Wollebius in English*, and some such other
Authors, the usuall Furniture of Old Womens Closets, they h
set forth as accomplished Divines, and forthwith they present th
selves to the Service; and there has not been wanting *Jeroboam*
willing to consecrate, and receive them, as they to offer themsel
And this has been one of the most fatall, and almost irrecover
blows that has been given to the Ministery.

And this may suffice concerning the second way of Emb
Gods Ministers; namely, by entrusting the Ministery with raw,
learned, ill-bred Persons, so that what *Solomon* speaks of a Prove
the mouth of a Fool, the same may be said of the *Ministery* vest
them, that it is like a *Pearle in a swines snout.*

I proceed now to the second thing proposed in the Discussion of this Doctrine, which is to shew, how the Embasing of the Ministers tends to the destruction of Religion.

This it does two wayes.

1. Because it brings them under exceeding scorn and contempt; and then let none think Religion it self secure: For the Vulgar have not such Logicall heads as to be able to Abstract; such subtile conceptions, as to separate the Man from the Minister, or to consider the same person under a double capacity, and so honour him as a Divine, while they despise him as a Poor. But suppose they could, yet Actions cannot distinguish as Conceptions doe, and therefore every Act of Contempt it strikes both, and unavoydably wounds the Ministery through the sides of the Minister. And wee must know, that the least degree of Contempt weakens Religion, because it is absolutely contrary to the nature of it, Religion properly consisting in Reverentiall Esteem of things Sacred. Now that which in any measure weakens Religion will at length destroy it: For the weakning of a thing is onely a partiall destruction of it. Poverty and meanesse of condition it exposes the Wisest to scorn; it being naturall for men to place their esteem, rather upon things Great than Good; and the Poet observes that this *Infelix & Paupertas* has nothing in it more intolerable than this, that it renders men Ridiculous. And how easie and naturall it is for Contempt to passe from the Person to the Office, from him that speaks, to the thing that he speaks of, experience proves. Counsell being seldome valued so much for the worth of the thing, as the Credit of him that gives it. Observe an excellent passage to this purpose in the *9 Eccl.* 14. 15. Wee have an account of a little City with few men in it, besieged by a Great and powerfull King, and in the 15. *v.* we read, that *there was found in it a poor Wise man, and he by his Wisdome delivered the City.* A worthy service indeed, and certainly we may expect that some honourable Recompence should follow it; a Deliverer of his Country, and that in such a distresse, could not but be advanced: but we finde a contrary event in the next words of the same verse, *Yet none remembred that same poor man?* Why? what should be the reason? Was he not a man of parts and Wisdome? and is not Wisdome honourable? Yes, but *he was poor*: But was he not also succesfull as well as wise? True; but still *he was poor*: And once grant this, and you cannot keep off that un-

unavoydable ſequel in the next verſe, *The poor mans wiſdom is deſpiſed, and his words are not heard.* Wee may believe it of *Solomons* word, who was Rich, as well as Wiſe, and therefore knew the force of both: and probably had it not been for his Riches, the Queen of *Sheba* would never have came ſo farre onely to have heard his Wiſdome. Obſerve her behaviour when ſhe came. Though on the hearing of *Solomons* Wiſdome, and the reſolution of his Queſtions ſhe expreſſed a juſt admiration, yet when *Solomon* afterward ſhewed her his Palace, his Treaſures, and the Temple which he had built, 1 *King.* 10.*c.*5.*v.* it is ſaid, *there was no more ſpirit in her.* What was the cauſe of this? certainly the magnificence, the pompe and ſplendour of ſuch a Structure: it ſtruck her into an Extaſie beyond his wiſe Anſwers. She eſteemed this as much above his Wiſdome, as Aſtoniſhment is beyond bare Admiration. She admired his Wiſdom, but ſhe adored his Magnificence. So apt is the mind even of Wiſe perſons, to be ſurpriſed with the ſuperficies, or circumſtance of things, and value, or undervalue Spirituals, according to the manner of their External Appearance. When Circumſtance faile, the ſubſtance ſeldome long ſurvives; Cloathes are no part of the Body, yet take away cloathes, and the Body will dye. *Livie* obſerves of *Romulus*, that being to give Laws to his new Romans, he found no better way to procure an eſteem and reverence to them, but by firſt procuring it to himſelfe, by ſplendour of Habit and Retinue, and other ſignes of Royalty. And the wiſe *Numa* his ſucceſſor, took the ſame courſe to enforce his Religious Lawes, even by giving the ſame Pomp to the Prieſt who was to diſpenſe them, *Sacerdotem creavit, inſignique eum Veſte, & Curuli Regiâ ſella adornavit*, That is, he adorned him with a rich Robe, and a royall Chair of State. And in our Judicatures take away the Trumpet, the Marſhalet, the Attendance, and the Lordſhip, which would be to the Juſtice Naked, as well as Blind, the Law would loſe much of its Terror, and conſequently of its Authority. Let the Miniſter be objected low, his intereſt inconſiderable, the Word will ſuffer for him. The Meſſage will ſtill find reception according to the Dignity of the Meſſenger. Imagine an Ambaſſadour preſenting himſelfe in a threeze Jerkin, and tattered cloathes, certainly he would have a ſmall Audience, his Embaſy would ſpeed rather according to the Meaneſs of him that brought, than the Majeſty of him that ſent.

will fare alike with the Ambassadours of Christ, the People will ve them Audience according to their Presence. A notable example which we have in the Behaviour of some to *Paul* himselfe, 1 *Cor.*10.10. Hence in the Jewish Church it was cautiously provided the Law, that none that was *blind* or *lame*, or had any remarkable fect in his body, was capable of the Priestly Office: because these ings naturally make a person contemned, and this presently reflects on the Function. This therefore is the first way by which the despised condition of the Ministers, tends to the destruction of Ministery and Religion: namely, because it subjects their persons scorn, and consequently their Calling: and it is not imaginable that n will be brought to Obey what they cannot Esteem.

. The second way by which it tends to the ruine of the Ministe- is, because it discourages men of fit and raised Abilities from un- aking it. And certaine it is, that as the Calling dignifies the n, so the man much more advances his Calling. As a Garment, ugh it warmes the Body, it has a returne with an advantage, being ch more warmed by it. And how often a good cause may miscarry thout a wise mannager, and the Faith for want of a Defender, is, t least may be known. 'Tis not the Truth of an Assertion, but Skill of the Disputant that keeps off a baffle; not the Justnesse Cause, but the Valour of the Souldiers that must winne the Field. en a Learned *Paul* was converted, and undertook the Ministery, opp'd the mouthes of those that said, None but poor, weak Fish- men Preached Christianity, and so his Learning silenced the scan- l, as well as strengthned the Church. Religion placed in a soule exquisite Knowledge and Abilities, as in a Castle, it finds not Habitation but Defence. And what a Learned Forrein Divine of the English preaching, may be said of all, *Plus est in Artifice in Arte.* So much of moment is there in the Professors of thing, to depresse, or raise the Profession. What is it that kept the ch of *Rome* strong, athletick, & flourishing for so many Centuries, the happy succession of the choicest Wits engaged to her service itable preferments? And what strength doe we think would that e to the True Religion, that is able thus to establish a False? ligion in a great measure stands or falls according to the abilities those that assert it: And if, as some observe, mens Desires are u- lly as large as their Abilities, what course have we took to allure

unavoydable sequel in the next verse, *The poor mans wisdom is despised, and his words are not heard.* Wee may believe it was Solomons word, who was Rich, as well as Wise, and therefore knew the force of both: and probably had it not been for his Riches, the Queen of *Sheba* would never have came so farre onely to have seen his Wisdome. Observe her behaviour when she came. Though on the hearing of *Solomons* Wisdome, and the resolution of her Questions, she expressed a just admiration, yet when *Solomon* afterward shew her his Palace, his Treasures, and the Temple which he had built, 1 *King.* 10.c.5.v. it is said, *there was no more spirit in her.* What was the cause of this? certainly the magnificence, the pomp and splendour of such a Structure: it struck her into an Extasie beyond his wise Answers. She esteemed this as much above his Wisdome, as Astonishment is beyond bare Admiration. She admired his Wisdom, but she adored his Magnificence. So apt is the most even of Wise persons, to be surprised with the superficies, or circumstance of things, and value, or undervalue Spirituals, according to the manner of their External Appearance. When Circumstances faile, the substance seldome long survives; Cloathes are no part of the Body, yet take away cloathes, and the Body will dye. Livy observes of *Romulus*, that being to give Laws to his new Commons, he found no better way to procure an esteem and reverence to them, but by first procuring it to himselfe, by splendour of Habit and Retinue, and other signes of Royalty. And the wise Numa his successor, took the same course to enforce his Religious Laws, namely by giving the same Pomp to the Priest who was to dispense them. *Sacerdotem creavit, insignique eum Veste, & Curuli Regia sella donavit,* That is, he adorned him with a rich Robe, and a royall Chair of State. And in our Judicatures take away the Trumpet, the Mace, the Attendance, and the Lordship, which would be to make Justice Naked, as well as Blind, the Law would lose much of its Terror, and consequently of its Authority. Let the Minister be abject and low, his interest inconsiderable, the Word will suffer for him. The Message will still find reception according to the Dignity of the Messenger. Imagine an Ambassadour presenting himselfe in a freeze Jerkin, and tattered cloathes, certainly he would have a small Audience, his Embasy would speed rather according to the Meaness of him that brought, than the Majesty of him that

it will fare alike with the Ambassadours of Christ, the People will give them Audience according to their Presence. A notable example of which we have in the Behaviour of some to *Paul* himselfe, 1 *Cor.*10.10.v. Hence in the Jewish Church it was cautiously provided in the Law, that none that was *blind* or *lame*, or had any remarkable defect in his body, was capable of the Priestly Office: because these things naturally make a person contemned, and this presently reflects upon the Function. This therefore is the first way by which the low, despised condition of the Ministers, tends to the destruction of the Ministery and Religion: namely, because it subjects their persons to scorn, and consequently their Calling: and it is not imaginable that men will be brought to Obey what they cannot Esteem.

2. The second way by which it tends to the ruine of the Ministery is, because it discourages men of fit and raised Abilities from undertaking it. And certaine it is, that as the Calling dignifies the man, so the man much more advances his Calling. As a Garment, though it warmes the Body, it has a returne with an advantage, being much more warmed by it. And how often a good cause may miscarry without a wise mannager, and the Faith for want of a Defender, is, at least may be known. 'Tis not the Truth of an Assertion, but the Skill of the Disputant that keeps off a baffle; not the Justnesse of a Cause, but the Valour of the Souldiers that must winne the Field. When a Learned *Paul* was converted, and undertook the Ministery, it stopp'd the mouthes of those that said, None but poor, weak Fishermen Preached Christianity, and so his Learning silenced the scandall, as well as strengthned the Church. Religion placed in a soule of exquisite Knowledge and Abilities, as in a Castle, it finds not only Habitation but Defence. And what a Learned Forrein Divine said of the English preaching, may be said of all, *Plus est in Artifice quam in Arte.* So much of moment is there in the Professors of any thing, to depresse, or raise the Profession. What is it that kept the Church of *Rome* strong, athletick, & flourishing for so many Centuries, but the happy succession of the choicest Wits engaged to her service with suitable preferments? And what strength doe we think would that give to the True Religion, that is able thus to establish a False? Religion in a great measure stands or falls according to the abilities of those that assert it: And if, as some observe, mens Desires are usually as large as their Abilities, what course have we took to allure

the former, that we might engage the latter to our assistance. h
have tooke all wayes to affright and discourage Schollars from
ing towards this sacred calling: For will men lay out their W
Judgment, upon that employment, for the undertaking of which
will be questioned? Would men not long since have spent
some dayes and watchfull nights in the laborious quest of know
preparative to this work, at length to come and dance attendance
approbation from a *Functo* of Petty Tyrants, acted by Party and
judice, who denyed Fitness from Learning, and Grace from M
lity? Will a man exhaust his livelyhood upon Bookes, and
Health, the best part of his life, upon Study, to be at length thrust
poor Village, where he shall have his due precariously, and entreat
his own, and when he has it, live poorly & contemptibly upon it,
the same or lesse labour bestowed upon any other calling would
not only Comfort but Splendor, not only Maintenance but Abund
'Tis I confess the duty of Ministers to endure this condition:
neither Religion nor Reason does oblige either them to app
or others to Choose it. Doubtlesse Parents will not throw away
towardness of a child, and the expence of Education upon a Profe
whose labour is encreased, and whose rewards vanished. To condem
promising lively parts to contempt and penury in a despised ca
What is it elss but the casting of a *Moses* into the mud, or to o
Son upon the Altar; and instead of a Preist to make him a Sacr
Neither let any here reply, that it becomes not a Ministeriall spi
undertake such a calling for reward? for they must know, that it
thing to undertake it for a reward, and not to be willing to und
it without one: it is one thing to performe good workes only th
may receive the recompence of them in Heaven, & another thi
to be willing to follow Christ and forsake the world if there w
such recompence. But besides, suppose it were the duty of Schol
chuse this calling in the mid'st of all its discouragements, Yet
dent governour, who knowes it to be his wisdom as well as his d
take the best course to advance Religion, will not consider men
but their practice; not what they ought to doe, but what they
doe; and therefore draw over the best-qualified to this service, by
wayes, as are most apt to perswade and induce men. *Solomon* b
Temple with the Tallest Cedars: and surely when God refused
defective, and the maimed for sacrifice, we cannot thinke that
quires them for the Priesthood. When Learning, Abilities, and

is excellent in the world forsake the Church, we may easily foretell its ruine without the gift of Prophesy. And when ignorance succeeds in the place of Learning, weakness in the roome of Judgment, we may be sure, Heresye and confusion will quickly come in the roome of Religion. For undoubtedly there is no way so effectuall to betray the Truth, as to procure it a weak Defender.

Well: now instead of raising any particular Uses from the Point that has been delivered, let us make a breif Recapitulation of the whole. Government, we see, depends upon Religion, and Religion upon the Encouragement of those that are to dispence and assert it. For the further evidence of which truths we need not travell beyond our own Borders; but leave it to every one impartially to Judge, whether from the very first day, that our Religion was unsettled, and Church-Government flung out of Doores, the Civill Government has ever been able to fix upon a sure foundation. We have been changing even to a Proverb. The indignation of Heaven has been rolling and turning us from one form to another, till at length such a Giddiness seazed upon Government, that it fell into the very dreggs of Sectaryes, that threatned an equall ruin both to the Minister and Magistrate. And how the state has Symphathized with the Church, is apparent. For have not our Princes, as well as our Preists bin of the lowest of the People? Have not Coblers, Draymen, Mechanicks Governed, as well as preached? May have not they by *Preaching* come to Govern? Was ever that of *Solomon* more verified, that Servants have Rid, while Princes, and Nobles have gone on Foot? But God has bin pleased by a miracle of Mercy to dissipate this confusion and Chaos, and to give us some openings, some dawnings of Liberty and Settlement. But now let not those that are to rebuild our Jerusalem, thinke that the Temple must be built last. For if there be such a thing as a God, and as Religion, whether men beleive it or no, they will one day find and feele, assuredly he will stop our Liberty, till we restore him his Worship. Besides, it is a senceless thing in reason, to think that one of these Interests can stand without the other, when in the very order of Naturall Causes, Government is preserved by Religion. But to return to *Jeroboam* with whom we first began. He laid the foundation of his Government in destroying, though doubtless he coloured it with the name of Reforming Gods worship: but see the issue. Consider him cursed by God; maintaining his usurped title, by continuall vexati-

ous

ous Warres againſt the Kings of Judah; ſmote in his poſterity, who was made like the dung upon the face of the Earth, as low and vile thoſe Preiſts whom he had imployed. Conſider him branded, a made odious to all after ages. And now when his Kingdome, a glorywas at an End;and he and hisPoſterity rotting under ground, a his Name ſtinking above it, Judge what a worthy prize he made getting of a Kingdome, by deſtroying the Church. Whereſore t ſumm of all is this;to adviſe and deſire thoſe whom it may concern conſider *Jeroboams* puniſhment, and then they will have little to *Jeroboams* ſinne.

FINIS. *Nov.* 22. 1660.